

THE

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Nestorians.

JOURNAL OF MR. PERKINS.

## Introductory Remarks—Interesting Death.

It will be remembered that Mr. Perkins returned to Persia last year, leaving this country March 1, and reaching his former field of labor June 14. The present journal contains a record of the most important incidents which came under his notice, from the date of his arrival at Oroomiah to the commencement of 1844.

In consequence of the feeble health of Mrs. Perkins, he took up his residence, soon after his return, at the health-retreat of the mission, five miles from Oroomiah, on the declivity of Mount Seir. His time has been mainly devoted to a revision of the translation of the New Testament, made by him before his visit to this country. It will be seen that he often preaches in the Nestorian churches upon the Sabbath; and the rest of his time is given to various miscellaneous employments.

From the following extracts, as well as from other communications, it is obvious that the mission to the Nestorians is doing an important work. In addition to the Seminary and the Girl's Boarding School, our brethren have fifty common schools under their care. They have also about twenty preaching stations; and they are assisted in maintaining religious services at these places, by five intelligent and faithful native preachers. Indeed it is a remarkable and most gratifying fact, one which has hardly a parallel in the history of

missions, that the ecclesiastics of this nominally Christian sect have generally given their influence in favor of reform, and have even taken a leading part in effecting it.

It was stated in the last number of the Herald, that the mission was receiving special tokens of the divine blessing. This journal, particularly in its closing entries, contains some statements respecting this peculiarly interesting event. Christians in this country will rejoice to learn that the first indications of unusual seriousness appeared on the first Monday in January. The missionaries came together at Oroomiah, on the morning of that day, for conference and prayer. "The brethren," says Mr. Perkins, "appeared to be in a good measure of one heart and one mind in regard to our need of a refreshing from the presence of the Lord." At the close of this meeting, the pupils in the Seminary and Girl's Boarding School were earnestly and affectionately addressed; they were reminded that the prayers of many Christians, far away, were ascending in their behalf; and they were solemnly urged to seek the pardoning love of Christ without delay. It was soon evident that God was giving efficacy to his truth; and the inquiry was heard, "What must I do to be saved?"

The accompanying map will show the relative position of some of the places, referred to in the following pages. The residence of Mr. Perkins is on the eastern declivity of the mountains which lie west of Oroomiah.

Sept. 10. I preached in the city to-day. I alluded particularly to the death



of priest Abraham's mother, who was buried yesterday in the church-yard where we held our meeting, and whose new made grave was under our eyes. The audience was very attentive. Priest Abraham was with me, and spoke with much tenderness and feeling.

He afterwards gave me an interesting account of his mother's last sickness. She was about seventy years old, and a very good old lady. It is now nearly nine years since I first became acquainted with her; it was at the time her son was about to accompany me to Tabreez. She then came and threw herself down at my feet, and attempted to kiss them, beseeching me to take good care of him.

Priest Abraham conversed much with her in the near prospect of death. She declared that she was willing to die; she said she was a lost sinner, but hoped for salvation through the mercy of Christ. A week ago yesterday, when about to go to a village fifteen miles distant to spend the Sabbath and preach, the priest told his mother that he would stay at home that Sabbath, as they had little expectation she would live many days, if she preferred it. She embraced him and said, "No, my dear son; go rather and preach the gospel, and try to save souls." I think she may have been one of the few Simeons and Annas, scattered here and there among this people, who have long been waiting and praying for the coming of Christ's kingdom. She is said to have made much personal effort and sacrifice, when priest Abraham was a boy, to give him an education, and rear him up for the ministry.

#### *The Telescope—A Free-thinker—Persian Wives.*

14. Prince Malek Mansoor Meerza visited us at Mount Seir and spent the night with us. He was accompanied by his principal Meerza, and a khan who has been a brigadier general in the king's army. They were all much interested in looking at the stars and the moon through Mr. Stoddard's large telescope. The science of the stars has a strong attraction for the Persians; and their astrologers are perhaps as important a class now, in the public estimation, as they were three thousand years ago.

15. I have received a visit from Ibrahim Khaleel Khan. He was accompanied by a young Meerza who has been to Paris and London, and who prides himself on being a free thinker. It is much to be regretted that Asiatics who wander

away to Europe, should not find better lessons of morality and religion than this Meerza seems to have received.

Mr. Perkins subsequently met the last named individual, who gave, as he says, "farther demonstration of his rank Soofeism."

20. The Prince-governor and two khans visited us with their wives. The practice of Persian nobles visiting in company with their wives is becoming more common than formerly; it is an indication perhaps of increasing civilization in this country. I showed the prince a drawing of the Astor House; he comprehended the number of stories readily, but could hardly realize that the whole was built of hewn stone.

#### *Priest Shimon—Jesuit Intrigues.*

Frequent allusions have been made in the Herald to the measures resorted to by the Romanists, for the purpose of gaining proselytes among the Nestorians. The following incident affords another illustration of the unscrupulous character of these men.

Oct. 18. To-day I have been to see Priest Shimon. I dined with Malek Yeshoo; Mar Elias, the aged pilgrim Hermas, and Priest Shimon were present. The latter is understood to have received money from the papists to become a proselyte, though he still worships with the Nestorians. He was much embarrassed when he first joined our party, not having seen me before since his reported defection. At length he became composed; and as I was able to come at the subject, I remonstrated with him for following deceivers, and setting such an example before his people. He assigned anger as the cause of his conduct, having conceived, as he said, some neglect toward himself on the part of our mission, and being at the same time in circumstances of great private embarrassment. "Two thirds of our saints," said he, "died of anger; and under the influence of anger a man will even run into hell fire."

He then proceeded to state his trials and embarrassments. His father died, he said, when he was seventeen years old, leaving him the head of the family; since that time he has followed to the grave forty-nine of his household, among whom were two wives and sixteen of his children. A great amount of sickness, the loss of a wife in two instances, and marrying three times—being obliged to purchase a wife in each instance—has kept him, he says, in debt and distress. Dis-

couraged and afflicted, he has yielded to the temptation presented by the French papists, who offered him money to relieve him, and promised him letters of commendation to carry and present to the Romanists at Bagdad, in the expectation that they would contribute liberally to enable him to pay off his debts, and place him in independent circumstances;—all this, of course, on condition of his becoming one of them.

This is but one instance of the efforts which these Jesuits are now putting forth among the people of this province. A few days ago they had the boldness even to lay two hundred and fifty dollars at the feet of Mar Gabriel, whom they have formerly struggled so hard to secure, to tempt him to favor their cause. The Bishop, I am happy to record, rejected their offer.

#### *Preaching at Ali-ayar and Sahatloo.*

The readers of the Herald are aware that our missionaries have free access to Nestorian churches for the purpose of preaching the gospel. The truth is generally listened to with attention and apparent pleasure.

Nov. 12. Rode seven or eight miles and preached at two villages in the district of Barandoose. Ali-ayar, the first village to which I came, is small, consisting of some twenty families. Nearly all the males, and a considerable number of females, were at the meeting. Except in a single instance, the members of our mission had never held a religious service there before, and I was much interested in observing how forcibly the truth seemed to impress the audience. Every individual appeared to listen as to the words of eternal life.

After meeting we retired to the house of the priest to take some refreshment. The chief man of the village, and two or three others, followed us and partook with us of our simple meal. They were evidently much impressed with the truths which they had just heard. The chief man occasionally drew a deep sigh, and soliloquized in a strain like the following: "Our faces are black (we are verily guilty;) we lie, swear, get drunk, and our hearts are full of iniquity;" to all which those present yielded a ready and sober response. He at length looked up to me and said, "Sir, I wish to go and live with you; here in our village, where I see so much evil going on, I am constantly led astray. I wish to get away from temptation." I told him that his duty evidently lay at

home; and that if his habitual prayer should be, "Lead me not into temptation, but deliver me from evil," he had little to apprehend. He and one or two others were so much interested that they accompanied us, in the rain and on foot, to another village, two miles distant, to attend our second meeting.

This service was held in Sahatloo, a much larger village than Ali-ayar, in which, however, there was no church. A large hall, belonging to the principal Nestorian of the place, was occupied for the occasion.

Owing to the unpleasant state of the weather, and the lateness of the hour, the number present was only about the same as at Ali-ayar, and many of these were members of our school. Several bright boys came and sat down by me, while the people were assembling, and read in the New Testament in an admirable manner. The chief man, in whose house we were, and in another room of which our school is taught, appeared much gratified with the scene thus presented, and remarked that two years ago there was not a reader in this village; "but now," said he, "through your kindness and the favor of God, a score of readers are coming on." It is indeed cheering to see the number of readers of the Bible so rapidly increasing among this poor, oppressed people.

Our audience was quite attentive; but we were unfortunately disturbed once or twice by a person who had come into the meeting in a state of intoxication. The priest at the other village had prepared me to witness something of this kind, when, on my asking him if there was time for a meeting at Sahatloo also, he significantly replied, "In truth it is rather late; besides, that is *Sahatloo*, and it is the *Sabbath*," meaning that the common occupation of the Sabbath at that village is wine drinking. However, I saw no indication of dissipation, except in two individuals. But the wine season has again come throughout this province, and it presents a serious obstacle to general attention to the subject of religion.

#### *Oppression—Interesting Service.*

An incident occurred, November 23, which shows the depressed condition of the Nestorians. A Mussulman, without any provocation, stabbed an inhabitant of the village of Seir. Mr. Perkins had some knowledge of the facts connected with the outrage; hence the request mentioned below.

24. The master of this village sent to



me, requesting my testimony against the Mohammedan who stabbed the Nestorian yesterday, and stating that the testimony of the infidel native Christians could never be admitted by a magistrate against one of "the faithful." Thus are the Nestorians trodden under foot. They cannot be heard before a civil tribunal, however severe may be the wrongs and sufferings inflicted upon them by their merciless oppressors. How sadly is justice fallen in the streets, and judgment turned away backward, in this benighted, miserable land!

The testimony of Mr. Perkins to the zeal and consistency of Mar Yohannan, contained in the following paragraph, is confirmed by other communications from this mission.

Dec. 13. I preached at the Thursday afternoon meeting in our Seminary. The large room was filled; the audience was made up of the members of the Seminary, the members of our Female Boarding School, and of a small day school taught in the city, the persons employed in the mission families, and the young men of the printing office; a most interesting youthful congregation of nearly a hundred. Mar Yohannan opened the meeting with an extempore prayer; and his fervent, solemn manner was very impressive. He also closed our services with the apostolic benediction in his vernacular tongue—the first time I ever heard it from a Nestorian—and in the brief terms in which it stands in the New Testament, instead of the long gingle of paraphrases, in the ancient language, with which it is encumbered in the Nestorian church service. Mar Yohannan takes a very decided stand among his people, as a Christian and a reformer, far more so than he did before his visit to America.

#### Scenes at Sahatloo.

The scenes described in the following extract are, happily, of rare occurrence at the present time. They show, by contrast, how much has been done for the Nestorians by our missionaries.

24. I went to the house of the chief man, as on the former occasion. His wife was baking bread, but readily consented to allow us to hold a meeting there, when she should have finished her work. In the same room sat a company of men, a part of whom were Mussulmans, quaffing their wine and talking loudly, profanely, and obscenely. "This is Sahatloo, and it is the Sabbath," with a witness, thought I, as the priest of Ali-ayar had told me, on

my coming here to preach before. The noisy company were, however, somewhat restrained and quelled by my presence. After an hour, the baking was finished, the party had retired, and we sent for the villagers to come to meeting.

We were scarcely able to proceed in our worship, however, so rude and noisy were some persons present; particularly those who had been drinking. One young man, who appeared to be quite intoxicated, staggered about the room; and on observing others listening attentively, he would approach and accost them, "What do you gain by listening? Let the gentleman give me employment as his servant, and I will repent and stop drinking. If not I will go on in evil doing." The matron of the house, a robust masculine looking woman, called out in the midst of my discourse, "Let God send down through the roof a bag of money for us to pay our taxes with; and then see how we will serve him." An elderly man, so much intoxicated that he could with difficulty walk, but with that kind of religious inspiration which drunkards in America sometimes feel, rose repeatedly, and came and kissed the New Testament which I held in my hand, intending thus to attest his approval of what I said. A number of small boys were so much amused by these demonstrations that they could not be restrained from audible laughter, even by the incessant efforts of a deacon who had accompanied me. The passage of Scripture on which I spoke embraced the caution of our Savior, "Cast not your pearls before swine;" and I stated to the audience that the question arose in my mind whether that caution would not prohibit my attempting to preach to them, in their levity and confusion; but as some of their number listened attentively, I felt at liberty to proceed. Near the close of the service, the master of the house came home; and by the interposition of his authority order and stillness were restored. He was himself, however, so much intoxicated that fear rather than respect was all that gave weight to his influence. I have hardly ever attempted to preach in such discouraging circumstances. Some, however, as I have mentioned, listened attentively to the many plain truths that were delivered. The scene vividly impressed me with the great change that has taken place in those villages of the Nestorians, which have come most under the influence of our mission.

Mr. Perkins found at Sahatloo a deacon from

Ishnoo, a district twenty-five miles south west of Oroomiah. On being asked if he could read, "he said he would not lie about it, but acknowledged that he could only repeat the words in the ancient Syriac, without understanding 'one of them.'"

Just as we were starting for home, the chief man of Sahatloo stated that the French Jesuits have been to his house a dozen times, and proffered him money to espouse their cause. On his asking them what they wished him to do, they told him to break up the school which the English (Americans) are teaching in his village and dissuade his people from listening to their preaching. "But I gave no heed to them," said he; "and if they come here again, we will drive them out of the village." There is no obscure Nestorian village in this province, which these agents of the Man of Sin do not reach, and no man of influence whom they do not try to decoy.

#### *Mar Elias—An aged Hearer.*

30. Accompanied by priest Abraham, I came to Geog Tapa, just at evening, to attend meeting there to-morrow. I am at the house of the venerable Mar Elias, who always gives us a most cordial welcome. We passed a pleasant evening in religious conversation. When about to retire for the night, the Bishop read a chapter in the New Testament, and offered prayer in the modern language. He invited me to conduct the devotions of the family; but not having united in worship with him since my return, I told him I should esteem it a privilege to listen. And a privilege it truly was to hear this aged, simple-hearted man engage with fervor and solemnity in extempore family worship, while a few years ago, a family altar did not exist among the Nestorians!

Next day, at the close of morning worship,—which was much longer than usual, it being the last Sabbath of an important fast,—another meeting was held for the purpose of listening to "the lively oracles."

The sixteenth chapter of Acts, read by priest Abraham, was expounded by the Bishop and Mr. Perkins, both dwelling particularly on the conversion of the jailer. The audience, though not large, was very attentive.

I was struck with the appearance of one individual, who was among the first at prayers that dark, cold morning. She was a female, more than eighty years old, who came tottering upon her staff, being

feeble and almost blind. I made some inquiries of priest Abraham respecting her. "She is always in her place in the church at worship," said he, "and she is a very pious good old woman." On my manifesting an interest to hear about her, the priest added that she had for a great many years been habitually devout, thinking and speaking much about heaven and divine things. How many in America, bowed down with age and infirmity, are as regular in their attendance at church as this aged Nestorian female? And may she not be another of the Annas and Simeons, who have probably existed among this people during all the long ages of their deep darkness, waiting and longing for the dawn of a spiritual day?

#### *Incidents at Ardishai.*

At the close of the service at Geog Tapa, Mr. Perkins proceeded to Ardishai to hold another meeting.

The congregation assembled about one o'clock in the afternoon. The church was crowded to overflowing. It would have been difficult for half a dozen more persons to press themselves into it. Priest Abraham read the first chapter of the Epistle of James, which we expounded for more than an hour, to the great satisfaction of the people who often found it difficult to suppress their audible amen, and ejaculatory comments of approbation. Priest Abraham spoke very appropriately and feelingly, in connection with the language of the Apostle, on the subject of temptations, applying it to his hearers who are now so sorely beset by the Jesuits. That crowded audience of eager listeners presented a thrilling spectacle. I could not help thanking God for the privilege of addressing them on the things that pertain to their everlasting well-being.

While the people were assembling, one individual, little accustomed to attend meeting, made his appearance with his pipe, and commenced smoking. An aged man present, appealed to priest Abraham and myself, whether it were proper to smoke in the church. Priest Abraham replied, "Were you to go into the presence of an earthly king or prince, would you smoke before him?" "Oh no;" resounded from scores of voices. "Then how dare we presume to do so," continued the Priest, "in the presence of the King of kings and Lord of lords?"

Mr. Perkins attended another meeting, at which Priest Abraham read and expounded the twenty-

first chapter of Revelation. His remarks were very earnest and impressive, and all present listened with fixed attention.

### *Laziness of Romanists.*

After our season of worship, conversation turned upon the papists, who are now, as they have long been, straining every nerve in this large and important village. At present they have a priest here who goes from house to house, "creeping in and leading captive silly women," and ensnaring the unwary. Of the moral estimation in which the Jesuits stand among the Nestorians, we may judge from some statements incidentally made respecting them.

The zeal of those holy apostolic fathers, as they style themselves, in urging and, so far as they can, compelling females to retire with them every week into their dark confessional, was spoken of as a circumstance which might properly excite the apprehension of all interested in the safety of such females. It was also stated that their principal native priest, a few Sabbaths ago, ordered a villager, not of their faith, who is a blacksmith, to make a key to lock their church. The villager objected to working on the Sabbath. "The Sabbath is in my hands," said the papal priest; "go along and make the key, and I will pardon you." The honest villager was, however, too incredulous in regard to the prerogatives of papal mediation to obey the mandate.

Another circumstance, animadverted upon by the Nestorians, was the quantity of wine, which the French reformers have laid up for the season, to entertain their guests, or rather, to bait and catch men. Fifteen khooms was the minimum quantity mentioned; while most of the company felt confident that the number was nearer thirty than fifteen. The khoom is a large earthen jar with a capacity of more or less than a barrel; often much more.

Very few, even of the most ignorant of the Nestorians, do not know that the designs of these men are evil and only evil; yet many are mercenary enough to be bought by them with money.

### JOURNAL OF DOCT. WRIGHT.

#### *Mar Yohannan's Account of America.*

THE extracts from the journal of Mr. Perkins have been so copious that only a few incidents

will be selected from the diary of Doct. Wright. As it will be particularly interesting to Christians in this country, to know what impressions respecting our social and moral condition Mar Yohannan has carried back to his native land, that portion of the diary will be given entire.

September 24, 1843. I went with Mar Yohannan to Degallee to preach. The Bishop enters into the work with spirit. He sees the fallen condition of his people, often speaks of it, and seems to mourn over it in secret places. His preaching is evangelical, and such as is adapted to the state of things here. He appears to be ready to do all that his strength will enable him to do for his people.

Since his visit to America, his ideas of Christianity appear to be very different from what they were before. To-day he gave a brief account of what he saw in America, to a church full of people. He described the arts of life as being far in advance of the arts in Persia. He then asked why it was so; and said in reply, "They have the Bible there and read it; it is all from the Bible." His account of the state of the arts in America was such as to fill his hearers with wonder.

His remarks respecting the state of religion were still more interesting. He spoke of the great congregations assembled on the Sabbath, their devout attention, their stillness, the neatness and elegance of the churches. He said that in large churches, which would hold several thousand people, dirt enough could not be found to fill a pipe. The stillness of the Sabbath surprised him. He said, in his general way of speaking, that not a man was to be seen out on that day, except when on the way to the house of God.

He spoke of the labors of ministers there as being exhausting in the extreme. They become gray very early, in consequence of excessive toil, are pale, thin, and emaciated, and in general find an early grave. They often lose their voices, and are unable to preach. He drew a contrast between them and the ecclesiastics of his own people; the latter being given to wine and excess, and most of them not preaching at all; the extent of their work being to bury the dead, perform the marriage ceremony, and read a form of daily prayers in the church, baptize, and administer the Lord's Supper.

He said he had attended meetings where scores of sinners were in tears on account of their sins, and that a multitude of pious people were weeping and agonizing in prayer for them. The ac-

count was affecting, and was calculated to show the people that true religion is something more than a mere observance of forms. He also said that he visited a school for the blind, and a pupil wrote some lines for him. He took them, remarking that he would carry them to his own country, and show them to the people there who cannot read, that they may be ashamed when they see what a blind child can do.

*Praying for the Dead—Mar Shimon's Brother.*

Many Nestorians are precisely in the state of mind described below. They are persuaded of the folly of many of their customs, yet afraid to renounce them.

**October 2.** Yesterday I was at Ardishai. One of the deacons of the village remarked that early in the morning he was going to a neighboring village, to make a sacrifice and read prayers for a man who had died a day or two before. I asked if they read prayers for the dead or the living. The deacon replied, "For the dead." The Bishop,—Mar Gabriel, who was standing by,—said, "Sahib, I think it is of no use to pray for the dead. They have gone." The deacon said, "I think so too." I then asked, "If you think so, why do you do it?" They replied, "It is the custom, and has been of old. If we do not do it now, the people reproach us, and ask why; they say, 'Are you going to change the customs of our fathers?'" Thus we see every day the power of ancient habit. A large number of this people, we are persuaded, are fully convinced of the vanity of many of their forms, and still they cling to them.

The individual referred to in the following paragraph is a brother of the Nestorian Patriarch, now at Mosul, who has suffered so much from the Koords.

**8.** At our meeting to-day at Degallee, deacon Isaac was present, and took part in the services. In the course of his remarks, he said, "These men (the missionaries) are anxious about you. They have come from the distant new world to teach you; how much more ought you to be anxious for yourselves." He also made some excellent remarks on the rule of faith. He said that the only rule is the Bible. "If Mar Shimon, or an angel, were to preach any doctrine which is not contained in the Scriptures, we must not

receive it." Here, where the word of the great is law to such an extent, and the teachings of the fathers have so much power, it is peculiarly gratifying to hear such sentiments expressed, especially by one who has influence among the people.

*Priest Abraham—The Blind Boy.*

**January 3, 1844.** To-day I went to Ardishai on mission business, and arrived after dark. I rode up to the Bishop's house, and, upon entering the yard, heard some one earnestly engaged in preaching in the meana of the stable. I stopped at the door outside, and listened. Upon entering I found Priest Abraham, who is spending much time in this village this winter, preaching to a company of the villagers. It being a warm place, made so by the breathing of the cattle in the stable, the people had assembled there, and were busy in picking out cotton from the hull. Priest Abraham was improving the opportunity to give them instruction.

**4.** I have visited our school at Ardishai, and was deeply interested in the case of a blind boy who had recently become a pupil. The teacher informed me that he learned more rapidly than any boy he had. He hears the other boys read a chapter a few times, and he is then able to repeat it himself from memory. I heard his class read. When his turn came, he repeated his verse with as much correctness as any of them. What a blessing to a poor blind boy to be in school, where he hears so much of the word of God, and where he commits it to memory! May it be blessed to the saving of his soul!

**Feb. 2.** At Ardishai I preached to a goodly number of people after morning prayers. The papists are making strenuous efforts in this village. They have stationed here one of their most able native priests, and are straining every nerve to make proselytes. Last evening Priest Abraham, whom our mission have kept here most of the winter, met the papal priest, when some words passed of an angry character; the latter went and made such a statement to his friends in the village that this morning they sent a message to me to this effect, "If you do not remove Priest Abraham from Ardishai, we will complain to the Governor, and raise a great disturbance." Knowing this to be mere bravado, and that Priest Abraham had been guilty of no offence, I made no reply. The papists have been much annoyed by his preaching. He



has put the people on their guard against the wiles of the Man of Sin, and he has been zealous in declaring the truth as it is in Jesus. He is a good man, and, though of less talent than some others, a useful preacher.

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GENERAL LETTER FROM THE MISSION,  
MARCH 28, 1844.

*Expulsion of the Jesuits from Persia.*

STATEMENTS have occasionally appeared in the Herald and elsewhere, touching the movements of the papists in Persia; and recent occurrences have invested these movements with new interest. Efforts to seduce the Nestorians from the faith of their fathers were commenced in 1838; and since that time the emissaries of Rome have been indefatigable in their endeavors to counteract the labors of our missionaries, and to secure the ascendancy of popery. Such were the folly and rashness of their proceedings, however, that in 1842 a firman was issued, directing these disturbers of the public peace to leave the empire. This order was only in part complied with; and it was soon found that the province where our brethren are prosecuting their work, contained several French Jesuits.

Having remained quiet for several months, and becoming emboldened by the forbearance of the local authorities, they recommenced their proselyting career among the Nestorians, with even greater zeal and assurance than they had previously shown. Profiting little by their past experience, they resorted to the most unprincipled and hazardous expedients, until they have at length brought upon themselves a second order, issued at the instance of the Russian ambassador, and requiring them to leave the country without delay. A khan who is at the head of the police in the city of Tabreez, distinguished for his energy and fidelity, has been sent to Oroomiah; and he has promptly carried into effect the command of his sovereign. The French missionaries were seized and confined for a few days, till they were able to put their effects in readiness; and they were then conveyed to the western boundary of the empire, and set down in Turkey.

Our missionaries have felt themselves called upon to prepare a connected history of the movements which have issued in the above mentioned manner. They have done this for the twofold purpose of furnishing a practical illustration of the genius of popery in the nineteenth century, and of shielding themselves from misrepresentation. They will doubtless be accused of having exerted all their influence to procure the foregoing order. It will be seen by the accompanying

extract, however, that they are free from every such imputation. They have simply endeavored to protect themselves and the Nestorians from the machinations of their enemies; and they have never sought the exclusion of the Jesuits from the Persian empire.

As the letter of the mission has already been circulated extensively, through the agency of the religious newspapers, only a few paragraphs will be published in the Herald. After giving a full account of the arts made use of by the papists to wrest from the Nestorians the church at Ardishai, our brethren describe the measures taken by themselves and the people among whom they labor, to preserve the rights of the latter. In the prosecution of this object, it became necessary for Mr. Stocking, accompanied by Mar Yohannan, Mar Gabriel, and Mar Joseph, to proceed to Tehrân. They there laid their grievances before the Russian ambassador, as they had done in a previous instance, with the documents which they had with them. The result of the interview will be given in the language of the mission.

When Mr. Stocking first waited on the Russian Ambassador, at the capital, his Excellency had the representation of the Nestorian bishops forwarded from Oroomiah before him, which he had duly received, and on which, as he said, he had fully resolved to act; but he appeared to be waiting for the presence of some one concerned, or rather, for fuller information. Mr. Stocking and the bishops laid before him the case of the church, making *only* the petition that this church be restored to the Nestorians, to which his Excellency replied by stating his intention not only to have the church restored, but also to have those Jesuits who were outlaws in Persia, immediately sent from the country; particularly as they were practising the same kind of enormities among the Nestorians which they had committed among the Armenians at Isfahan, and for which they were before ejected. Mr. Stocking told his Excellency that he wished it to be distinctly understood that neither he nor our mission made any request that they be sent out of the country; nor had the Nestorian bishops prayed him that this should be done, in their former petition addressed to him from Oroomiah; they had only asked to be protected from injury. The Ambassador replied that he fully understood that no such request was made to him; that the business was his own; that he was authorized to protect the Christians in Persia, or rather to have them protected, from such oppression, and that this could not be done while those oppres-



sive Papal disturbers were allowed to remain in the country; that it was obviously, moreover, not the will of his Majesty, the Shah, that his loyal subjects should suffer such outrages, unprotected and unredressed.

Our mission has enjoyed Russian protection about five years, ever since the departure of the English embassy from Persia; but no one of us had before made personally the acquaintance of the present Russian Ambassador, Count Madem. His Excellency treated Mr. Stocking and the Nestorian bishops with great kindness, and, as may be inferred from the foregoing, promptly attended to the object of their journey. He is himself a Protestant gentleman (a Lutheran) by religious profession, and speaks the English language.

And were the French Jesuits quiet, while this journey was prosecuted to Tehrân? Far enough from being quiet. Their documents had reached the capital as early as Mr. Stocking's arrival, and were intrusted to a strolling secular papist, an Italian painter, who is in some way employed by the government, and had on former occasions shown himself an adroit ally of the Jesuits. Nor was he unfaithful to his trust in this instance. The King's secretaries were repeatedly plied with bribes by him, to the amount of hundreds of dollars as it has since been ascertained, to induce them to overrule the cause in favor of the papists. And had not a European Ambassador stood pledged to protect the suffering Nestorians, the painter might probably have succeeded. What secret designs the Jesuits planned, or what measures they attempted here, in the mean time, it would be difficult to conceive. They made many essays to gain the brothers of the Nestorian Patriarch, now at Oroomiah, but we hope with little success. One expedient, however, to which they resorted, was so daring that it could not be fully concealed; and it may doubtless serve as a specimen. One of the Nestorian priests, whom I have mentioned as becoming Papal proselytes, and who is one of the most noted rogues in this province, instigated by the Jesuits, either forged, or fraudulently obtained, the seal of the Nestorian Patriarch. It is natural to suppose him to have forged this seal, as he is known to have done the same thing many years ago in Georgia, where he endeavored to treat politically, with the use of such a seal, in the name of the Patriarch, in relation to the removal of the Nestorians into Russia, his sole object

being personal emolument. His fraud was then detected, and he was imprisoned some time by the governor general at Tiflis. Such a man is of course an easy proselyte to popery, and an admirable agent for the Jesuits. With the Patriarch's seal, however he may have obtained it, he went into the diocese of Mar Yohannan—the bishop being absent at Tehrân—and travelled from village to village, submitting to the simple-hearted peasants something like the following proposition; "Do you prefer the English, [the American Missionaries,] or Mar Shimon?" "Why, we of course like Mar Shimon; he is our Patriarch," replied the villagers. "Well then, (continued the priest,) I am Mar Shimon's agent; see here is his seal; let me put your names to this paper." The poor villagers, not knowing the contents of the paper, but seeing the Patriarch's seal, allowed their names to be put upon it, to the number of about two hundred. Our mission has some twenty-three schools in that diocese, and the papal agent proposed to the teachers of those schools that they should disband them and have no more connection with us; but the teachers refused to listen to him, the seal of the Patriarch in his hand notwithstanding, replying that they should teach for us until their bishop, who was now absent, should direct them to do otherwise.

What were the contents of the mystic document, thus vigorously circulated through Mar Yohannan's flock, in the absence of their shepherd? Why, as has since been ascertained, that the Nestorians prefer French missionaries to English [American] missionaries to live and labor among them. And the same document was sent with all possible despatch to Tehrân, to the aforesaid "Italian painter," to be added to those previously with him, to enable him to counteract any measures the Nestorian bishops might pursue at the capital to protect themselves and their people against Jesuitic oppression. The Russian Ambassador has been duly informed of this stratagem.

The Jesuits were resting in hope of a favorable result from the presentation of their documents at the capital, when on the 23d instant, the order of the King, commanding them to leave the realm without delay, came down upon them with the suddenness and terror of a thunderbolt. The same order also required that the two Nestorian priests who had become papists, and done so much to injure their people, (one of whom made use of the Patriarch's seal unauthorised, and the

other had stabbed a Nestorian of his former flock, for jocosely proposing to confess to him now that he had become a padre,) should be seized and sent to Tabreez; that all the churches in the village of Ardishai which had ever belonged to the Nestorians, must continue to be Nestorian churches; and that Mr. Boré, of whom it had been rumored that he was again on his way to Persia, might be informed that if he should ever make his appearance in this country, he will be immediately required to leave it.

What could the Jesuits do, seized and confined, in such desperate circumstances? But one expedient held out to them a ray of hope. Bribes had so successfully carried them thus far, that they would still try the virtue of them in their extremity. They therefore offered to the khan who was sent from Tabreez to carry into effect the royal order, almost any sum he would name—hundreds of dollars, if they could first sell their property, as they had no money on hand—to allow them to remain, and satisfy the authorities as he best could. But Rajeb Ali Khan is a rare Persian, far more difficult to be dissuaded by a bribe from discharging his duty than any native magistrate they had ever encountered. From a common watchman, his fidelity has raised him to the head of the police in the great city of Tabreez, and to the rank of a Khan—a singular instance of promotion in their country, and should money now tempt him to be unfaithful, and thus lose his standing? The determination of the authorities at Tabreez, to whom the King's order was addressed, to execute it to the letter, is very apparent, from their committing it to this trustworthy man. Besides, the Persians well know, that were they disposed to yield to the temptation of a bribe it would be hazardous in this business; as a firman procured by a Russian Ambassador, must be executed; and the officer found delinquent in doing this, could hardly fail of being severely punished.

It is of course an inestimable favor to us, to enjoy the powerful protection of Russia, in this remote Mohammedan land, where our country has no political representative; and we doubt not that our patrons will gladly unite with us, in rendering devout thanksgiving to God for this protection; as well as in very gratefully acknowledging our obligations to the august government which thus favors us, and to its noble representative now in this country. And if the foregoing statement of facts shall impress any minds more

deeply than before with the depth of that "Mystery of Iniquity," the papacy, let them lift up their earnest prayer to God in behalf of the foreign missionary, who encounters this "mystery" in forms so much more revolting and fearful than it dares to assume in a Christian land; and let their prayer be that the Lord would speedily consume with the spirit of his mouth and destroy with the brightness of his coming, "that wicked,"—"even him whose coming is after the working of Satan."

### Mountain Nestorians.

LETTER FROM MR. LAURIE, APRIL 13, 1844.

#### *New Atrocities of the Koords.*

It is painful in the extreme to be obliged to record, from month to month, the cruelties inflicted upon the persecuted Nestorians. After their successive defeats, and especially after their unresisting submission to their oppressors, it was to be hoped that their sorrows would terminate. Hitherto, however, such expectations have proved fallacious; and the following letter gives too much reason to fear that the days of darkness and rebuke which have come upon this interesting people, are not soon to end.

You will have heard ere this of the interview of Keimal Effendi, the Turkish Commissioner, with Bader Khan Bey, the stand he took in favor of the Nestorians, and the consequent liberation of upwards of forty captives. This was done by the Commissioner on his way here from Constantinople. About the same time orders were sent to Bader Khan Bey by the Porte, commanding him to liberate all his prisoners. He obeyed only so far as served to present the semblance of obedience, with as little as possible of the reality; that is, he liberated a few, so as to appear to comply with the demand of Government, while he still keeps the greater part in bondage.

It was just after such such orders from the Porte, that he committed the atrocities I am now about to relate. A Jacobite Mafrian or Primate, (a dignity intermediate between a Matran and the Patriarch,) was the leading man in Jebel Toor. He was the expected successor of the Patriarch. His influence in that particular region was perhaps greater than that of the Patriarch, or Bader Khan Bey himself. Formerly, when Reshid Pasha sub-

dued the surrounding Koords, he had influence and sagacity enough to secure the submission of the whole population of Jebel Toor, without the effusion of blood. In return for this, the Pasha, who was rather liberal in his treatment of Christians, granted them certain rights, obtaining also firmans from the capital confirming these rights; by doing this, however, he gave great offence to more bigoted Mussulmans. Among other things was the restoration of a convent that had been violently taken away.

In the latter part of last month, Bader Khan Bey sent for this Mafrian, as if he wished to see him on business. The latter accordingly left his convent and came down to Mediyad, where the local governor furnished him with one of Bader Khan Bey's men to accompany him to his master. They had not proceeded far from that village, when they met another company from Bader Khan Bey with a moolah at their head, who fell upon him, ripped open his body, tore out his heart, and sent it to their chief. They then fastened the body to his horse, and started it off to be dragged limb from limb on the road. It is possible that the perpetrator of this atrocity may deny having had any agency in the matter; but it is notorious that there is no other part of the Turkish dominions where travellers are safer than in his territory. And it is but lately that I heard it stated that his clans were so devotedly attached to him, that if a Frank had only a passport from him, he might penetrate wherever he pleased in the hitherto unexplored region of Buhtan.

What will be the result of this outrage, cannot be known as yet; but it will undoubtedly be productive of important results, and that soon. The Porte will either be obliged to send an army and subdue him to more than his present nominal allegiance, or his growing power will soon set his superiors utterly at defiance. The Koords are all devotedly attached to him, and many associate his name with that of the Sultan in their prayers at the mosque. A report has also reached Mosul that the body of one of the bishops of Jebel Toor was found beheaded in the road; but whether this is true, or a report growing out of the preceding, remains to be seen. I would here state that since the occurrence of the above event, our English friends seem to have given up all hope of accomplishing any thing politically for the Nestorians, till this formidable chief shall have been removed out of the way.

In the mountains, Zenar Bey rivals his master in the cruelties he still continues to inflict upon the poor Nestorians. Lately we heard of his destroying a village, because, forsooth, it had nothing left wherewith to meet his exorbitant demands. He took captive some women who could not flee, and on their persisting to deny the existence of treasures which he pretended they had concealed, he gradually tightened the cords by which they were bound, till their wrists were literally crushed to pieces. And to crown all, we are now told that he has liberated a prisoner, and sent him here for the very purpose of telling the English—who, he has heard, demand his removal—that he will not leave till he has utterly extirpated the Christians from the mountains!

It is also said that the Koords are making vigorous attempts to colonize the mountains. Already many have settled in Asheta and the lower part of Tiary; and if no other pretext presents itself by which to obtain possession of the fields of individuals, some of the family are imprisoned, and threatened that they will be sent off and sold as slaves, unless their friends ransom them by resigning at once their paternal inheritance to the invaders. Nooroolah Bey, too, is pursuing the same course in the part of Tiary which is nearest to him. Comment on such facts is useless; for surely they will call forth from every follower of Christ much sympathy and prayer in behalf of this now miserable remnant. Would that these afflictions might be sanctified to those who remain, that they may turn unto the Lord who smites them, and find him more ready to bind up than he has been to bruise.

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LETTER FROM MR. LAURIE, APRIL 26,  
1844.

#### *Death of Doct. Grant.*

ONCE more has God laid his afflicting hand upon this mission. He who was its pioneer and founder, who has shared in all its trials, and felt the bitterness of all its sorrows, is forever released from its cares and its responsibilities. Having mourned the untimely death of so many of his associates, his own departure now opens afresh wounds that can never be healed.

Doct. Grant was born in Marshall, Oneida County, New York. He made a profession of religion in 1827, being then about twenty years of age. It was not till near the close of 1834 that

he seriously considered the question of his personal obligation to labor among the heathen. But he did not continue long undecided; in the following May he embarked for Oroomiah, and in October he arrived at his first field of missionary toil. His history since that period is familiar to the friends of missions. Few have died at the age of thirty-six, who have been more extensively or more favorably known.

It will be gratifying to his friends to know that in his last sickness he had the benefit of the medical skill of Doct. Smith, who reached Mosul on the 29th of March. Every thing that the attention and sympathy of devoted friends could do, doubtless was done. But his hour had come. His work was finished; the Master called him away to his eternal rest.

Another of our little circle is in heaven. Our dear brother Doct. Grant is gone. You will have been prepared for this by the letter forwarded last post, announcing his alarming illness. It was the same typhus fever which has proved so fatal among the Nestorians here, and also, though to a less extent, among others in the place. He was delirious from the moment that his disease assumed a threatening appearance, and, with momentary intervals of doubtful sanity, he continued so to the last. He left us on Wednesday afternoon, two days ago, a little before three o'clock. How overpowering was that first wondering vision of the glories of the Lamb, that burst upon him, ere he was fully aware of the danger of separation from his earthly friends.

It may seem a sore trial that so many of our number should be taken, one after the other, and each of them forbidden by the nature of their diseases, either to send their last messages of consolation to friends, or to bear their testimony to the people here of the preciousness of Christ in a dying hour. But so our Heavenly Father saw best, and the advancement of his own kingdom is infinitely dearer to him than to us. All our interest in the prosperity of Zion comes from him, and he knows what will most promote it. And may it not have been mercy that spared our dear brother the pain of beholding all his plans of usefulness frustrated, till he was able to look down on his field of labor from the throne of God?

We sometimes fear lest the unusual succession of trials that have befallen our mission, may tend to discourage Christians at home. But such ought not to be the effect. These things may weaken the energy of those whose zeal is elicited by present appearances of success; they

may shake the confidence of those who know not God. But they cannot reach the sure foundation of those whose prayers and efforts rest upon God's power and promises; they cannot affect those who dwell in the secret place of the Most High. And if the trials that have befallen our mission are only the means of leading the church at home away from dependence on the excitement of apparent success; if they only conduct a few to that walking by faith and not by sight, which made the solitary champions of truth more than conquerors in ages of darkness, we shall feel that all that has been done and suffered here is not in vain in the Lord. The Lord alone will be exalted in that day; and every event that brings forward such a state of feeling in the church, does as much towards hastening the redemption of the world, as the most glorious present apparent triumph of the truth.

But though our brother was not allowed on earth to behold the accomplishment of his plans, and though the silence of his deathbed was painful to us, yet we trust that good has already resulted from this affliction, and that much more will yet be revealed, even before the disclosures of the great day. His life was such as needed no dying testimony to establish his title to be called a child of God. And this event seems to have revived the memory of his past life in the hearts of the people here. People of every rank, men of all sects and religions, watched the progress of his disease with the most earnest anxiety. Our friend, the French Consul visited him almost daily. The Turkish authorities sent to inquire for him. Some came in person; and one who arrived immediately after he had left us, could not restrain his tears when he heard of it. One of the leading Jacobites, who came to console us, remarked that all Mosul was weeping except us; and another said there was not one who was not afflicted with us. I do not speak these things to praise the dead, but to show that just as sure as Christians let their light shine, just so sure, wherever they are, they will glorify their Father who is in heaven. Mar Shimon told us, "My country and my people are gone; now Doct. Grant is also taken, and there remains nothing to me but God." Poor man! May he and his people find in him that true solid rest and peace which bore their friend through his many and sore tribulations. It is comforting in this connection to recall the faithfulness with which he warned that



people from house to house, during his sojourn among them. It was the means of good then; and now as the news of his death spreads from valley to valley among those scenes of his toil, with what power will every word be recalled by those who heard him? Is it too much to hope that the Holy Spirit may make this the means of the conversion of many, and the beginning of a work of grace that shall never end?

### Broosa.

#### JOURNAL OF MR. SCHNEIDER.

##### *Teacher of Karsak—Fear of Man.*

THE more recent communications of Mr. Schneider have described excursions made by him to several villages lying in the neighborhood of Broosa. The present journal shows the progress of the missionary work in that city.

The accompanying map will enable the reader to ascertain the geographical position of the places referred to in this journal. It will also be useful hereafter, as the cities and villages which are found upon it, are probably destined to become the theatre of more important events than any narrated in the past history of the mission.

*August 22, 1843.* I have had a visit this morning from the teacher of Karsak, mentioned in my journal of a tour around Lake Nice. He continues to meet weekly with five individuals, for the reading and exposition of the Scriptures and prayer. His expounding of the Scriptures in church has been interrupted recently, on account of the small number of attendants during the busy season of the year; but he intends to resume the exercise. He says that these individuals express a strong desire to have me visit them again and preach to them. It is plain that the Lord has begun a work there. This teacher, with whom an agreement has just been made for his services during another year, will be an important instrument, apparently, in its advancement. He has taken another small parcel of books and tracts, most of them portions of Scripture. In one way and another, our books are finding more circulation than at any previous period; and the prospect is fair that the demand for them will steadily increase.

On the following day, one of the enlightened Armenians of Broosa held a long conversation with two vartabeds respecting the unscriptural usa-

ges of their church. They assented to the truth of his remarks; but one of them asked several times, "Who can dare to speak of these things publicly?" Others, Mr. Schneider supposes, are in the same state of mind. As their number is constantly increasing, however, the time must come when they will openly declare themselves in favor of more scriptural sentiments.

#### *Scriptures—Scriptural Views—Sale of Books.*

25. Day before yesterday I gave a few copies of the New Testament in Armeno-Turkish to S. To-day I learn that most of them have been taken to the school for Armenian girls. They have been introduced by the teacher, a friendly priest. The father of one of the girls told me this morning that his daughter received one of the books, and, having taken it home last night, she read it aloud for several hours, to the great gratification of the rest of the family. They all sat around her listening to the divine word as it fell from her lips. No other member of the family can read; she, therefore, is made, by means of this translation the organ of communicating evangelical truth to their minds;—the child becoming the teacher of the parents. Thus the importance of this translation becomes evident. Almost all the Armenian families in Broosa, and hundreds elsewhere in Turkey, are in the same condition, knowing only Turkish.

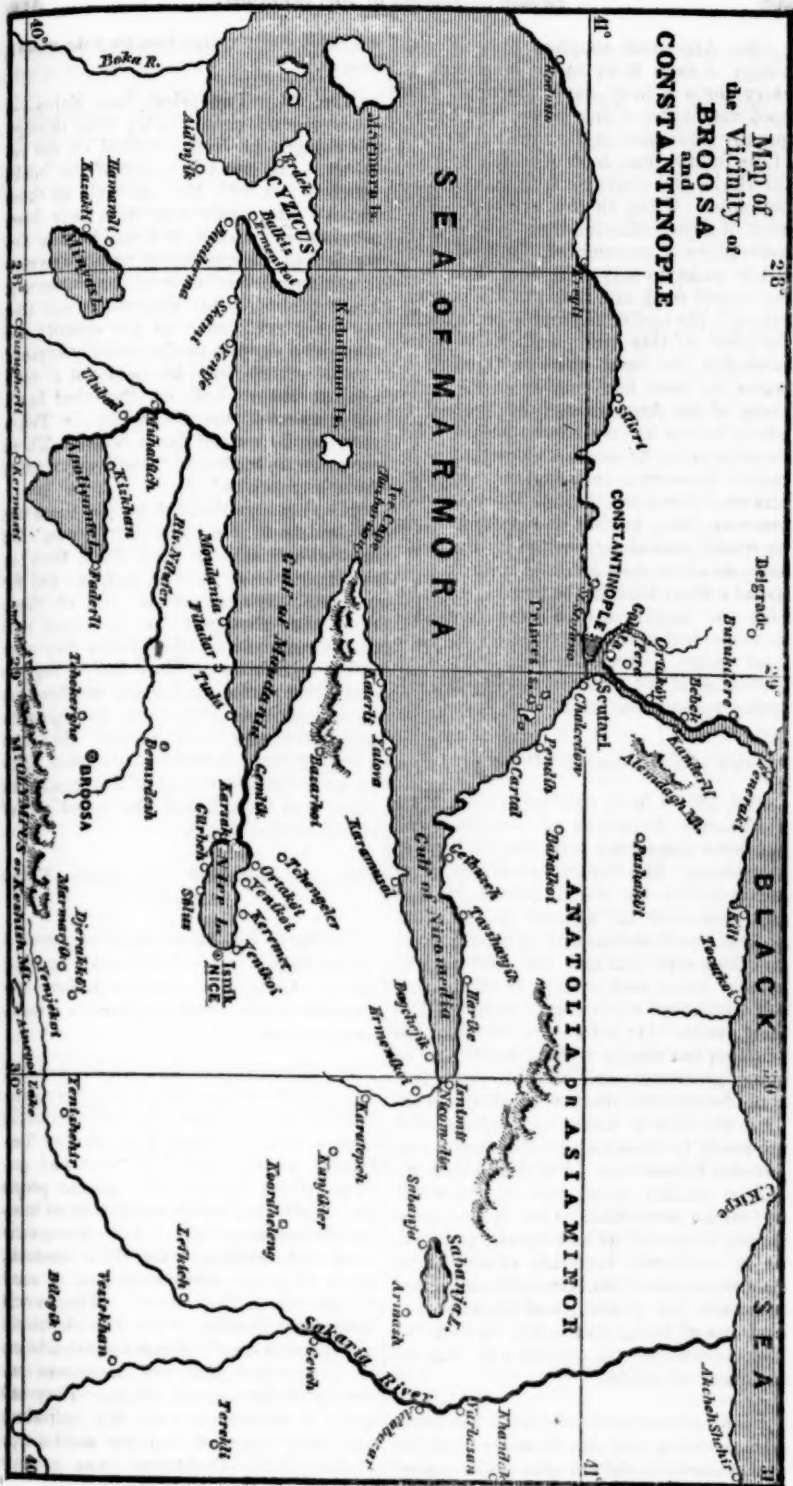
The translation of the Bible into Armeno-Turkish, above referred to, was completed a few months ago by Mr. Goodell.

Mr. Schneider made a visit, September 1, to one of the principal Armenians at Broosa, and was agreeably surprised to find that his views on the subject of regeneration were clear and scriptural. "If baptism in infancy" said he, "were only intended by being 'born again,' then all Christians would be saved. But baptism is something merely external, while the new birth spoken of by our Savior is a radical change."

*Sept. 19.* As has been our custom for several years past, I sent a man with books to the annual fair at Balikhissar. With very few exceptions, all the books taken were sold. The whole number disposed of was as follows; viz. 103 portions of Scripture, 57 religious and school books, and 214 tracts; making a total of 374, and being an increase of nearly one hundred on the amount circulated by the agent last year. It is pleasing to observe this increasing demand for our publications.



Map of  
the Vicinity of  
**BROOSA**  
and  
**CONSTANTINOPLE**



One Armenian supplied himself with a copy of each work in his language, to carry them a forty days' journey. Our book distributor being pious, and consequently interested in the spiritual welfare of his fellow men, took occasion to read the Bible, and converse with many whom he found. Often in the evening, while most of those collected there would go to some place of amusement, he would persuade some to stay with him, and hear the gospel read, and listen to his conversation. He had considerable opportunity for labor of this kind; and, what is remarkable, he sold quite a number of tracts to, and had conversations with, many of the Armenians from Broosa, to whom he has had no access before. He found several Armenians more than ordinarily interested in religious subjects. His way home lay through the village of one man, who, having ascertained when he would pass along, waited by the roadside, so as to stop him and urge him to spend a short time in the place. This he did; and they two, with some other Armenians, had much conversation on spiritual things. I trust the seed sown here, as well as at the fair, will not be lost, but spring up and bear fruit.

#### *Inquiry of a Romanist—Priest of Solus.*

Oct. 16. I have received a visit from a Catholic Armenian of Angora, who has been connected with the college in that place. His object was to inquire of me whether we could extend to him any protective aid against the persecutions of the Romanists, if he should abandon them and join us. He said he was tired of them, and wished to unite himself with those who adopted the gospel as their guide. He sought no worldly advantage, but simply wished to be sure of being protected; and if such protection could be afforded, there were about seventeen individuals more in Angora, who are ready to abandon the Romanists and join the Protestants. I told him that we had no worldly power, and could promise no such protection. Our government simply protected us as citizens, and gave us no authority to bring others under American protection. Our only object was to preach the gospel; and whoever was desirous of being instructed in that, we were very happy to give him all the instruction we could.

It is not certain that this individual was sincere in his professions; but Mr. Schneider is inclined to think that he is really disgusted with popery,

and would gladly escape from the yoke which it imposes.

Nov. 14. The priest from Solus,—a place which I visited in my tour through the villages of Nice,—called on me recently. He says that most of the books which I left with him, as well as those which I afterwards sent him, have been distributed. Some of them he has forwarded to other villages, and in one case to a place distant several days' journey. The vartabed of his diocese, in his visit to the place, came to his school; and though he saw our books publicly exposed in the school-room, he said not a word against them; but, on the other hand, recommended them, saying, "Teach your pupils out of these books. These they can understand. Don't use ancient Armenian books."

He also says that the people there are beginning to read the Scriptures. On the Sabbath and on feast days, from ten to thirteen meet for this purpose and for prayer. He himself is one of them. Sometimes they go to the mountain near the village, and at other times they meet at his own house. How interesting the fact, that little circles for reading the Scriptures and prayer are springing up in different places around us! So far as I am informed, books sent out from Broosa were the first means of awakening an interest in the mind of this priest and of others in that place.

#### *Bible at Muhalitch and Geveh—Excitement.*

The Herald for May contained an account of Mr. Schneider's visit to five villages lying west of Broosa. During that excursion he became acquainted with the individual referred to in the following extract.

24. The enlightened Armenian whom I found at Muhalitch in my tour has recently called at my house. He told me that the copies of the Armeno-Turkish New Testament which I had left there, had produced some impression. As the people had never had the Scriptures in an intelligible language before, and consequently were not familiar with their contents, some of them were surprised at many things which they found. They would frequently inquire, "Do the Scriptures really teach thus?" Some suspicion began to be excited that we Americans had corrupted the sacred canon. They had quite a discussion with this individual, and they were not satisfied until a copy of the New Testament was actually

brought from their church, and compared with our version.

Under date of December 13, Mr. Schneider says that he has hired a room in a khan situated in the business part of the city, for the sale of books and for religious conversation. In consequence of this arrangement, he became acquainted with a serious Armenian from Geveh, who told him that a few of the villagers were accustomed to go to the room of the teacher on the Sabbath and listen to the reading of the Scriptures. "Thus it seems," says Mr. Schneider, "that in this place also there is the commencement of a promising state of things."

Dec. 13. We hear that there is no little excitement on the subject of religion in the region of Nice, through which I passed in July, and in the vicinity of Adabazar. The report is that many people are turning Protestants, and meet together on the Sabbath to read the Scriptures and for prayer. Much is said against protestantism, and many are said to be highly excited. A book is said to be in the course of preparation at the Armenian monastery in Armash, and soon to be printed, which is aimed against the Protestants. So strong is the feeling manifested that the teacher at Karsak has sent back many of the books he had taken to sell, saying, "The people will not receive them, because they are Protestants." He also says he is charged with being of this sect, and threatened with a dismissal from the school. We hope soon to learn further particulars. But it is to be expected that opposition will appear. With the progress of the truth the efforts of the enemy will be called forth; and if it were in his power, he would arrest the work entirely. But they that are with us are more than they that are against us; therefore, we need not fear.

which an American missionary has ever made to this part of India.

Mr. Hume reached New Goa, the port for which he embarked, on the 1st January. Respecting this city he writes, "The stranger who has long been accustomed to the sight of Hindoo towns and villages, will immediately have his attention arrested by the comparative neatness and cleanliness of the place. It is situated on a beautiful river, has a good harbor; and, were it in the possession of the English, it would be a place of trade and importance." But the point of greatest interest in this region is Old Goa, which is three miles to the east of New Goa. This city was captured by its present masters in 1510; and for a long time it was the European capital of India. Now, however, it has little save its ruins to attest its former splendor. A small territory is still dependent on it; but the settlement is almost entirely neglected by the government at home.

The mass of the people in the vicinity of Goa speak the Portuguese language, and profess the Romish faith. But, intermingled with these, there is a considerable number of Hindoos, who use a corrupted form of Mahratta.

I had no sooner become settled in a vacant house which had been procured for me, than applicants for books, particularly Hindoos, began to present themselves; and I had much pleasure in commencing among them the work of Bible and Tract distribution. The claims of God to our love and service, and the insufficiency of all modes of salvation, except that revealed in the gospel, were set before them. A few books were then given to those for whom my address had been more particularly intended; and the others were told to come again on the morrow.

I was particularly interested in an old and apparently respectable Hindoo, who, after listening attentively for some time, said, with much feeling, that all which I had declared to them was true; that none of them knew God, nor how to worship him. He then requested me to give him a book that would teach him the way of salvation.

January 2. A large number both Catholics and Hindoos, called at my lodgings. The latter, while they do not speak good Mahratta, were able to understand my addresses to them; and I was much interested by the apparently heartfelt assent which many of them gave to the exhibitions of divine truth; something very different from that careless acquiescence which our messages too often receive. I was greeted by them, not as an enemy come to rob them of their faith, and to

## Bombay.

### MR. HUME'S VISIT TO GOA.

#### Introductory Remarks—Missionary Labors.

In the month of January and February last, Mr. Hume sailed from Bombay for Goa, with the design of making a missionary tour through the Portuguese territories in that neighborhood, and of returning through the Southern Concan. The present journal contains an account of his visit to Goa and its vicinity,—the first visit, it is believed,

make war upon all that they held dear, but as a messenger of glad tidings, as one come to tell them the way to heaven.

Among those who called to-day, were two or three Parsees and a few Goojerattee people. I was glad to see them so anxious to receive books, and that they listened to my addresses with such apparent good will.

Some of the Romish ecclesiastics visited Mr. Hume; they confessed that they had no Bibles, Latin or Portuguese; they received, without objection, a few Portuguese Testaments which he had with him. Many of his visitors were Romanists, apparently respectable; and they thanked him politely for the books which he gave them. No feeling of hostility was discovered.

#### *Romish Church—Demand for Books.*

3. This morning I visited the parish church, and was struck with the heathenism of its appearance. The little wax doll dressed in silk and tinsel, which was designed to represent the infant Jesus on the night of his birth, was still to be seen, as also a goodly number of little horses and cattle, intended to represent the animals by which the stable was filled on that occasion. The images were ornamented with flowers after the manner of the idols in the Hindoo temples. Lights were burning before several of the images, which, so far as I could see, answered the same purpose as the lights which are burned before the Hindoo idols. Three or four women were kneeling in the body of the church; and soon the priest entered, and began the celebration of the mass. He seemed to me, with his mutterings, and bowings, and kneelings, and turnings, and the waving of his hands, and of the cup, &c., to be on a level with a brahman muttering his muntras, and going through the superstitious and unmeaning ceremonies which are performed on various occasions among the heathen. The boys who assisted him, kept gazing at me the whole time, showing thus how little interest they felt in their proper business.

As there was a disadvantage in having a mixed audience of Hindoos and Romanists, Mr. Hume requested the former to call in the morning, and the latter in the afternoon.

It was nearly nine o'clock when I returned to my quarters, which were already besieged, not only by the Hindoos whom I had invited to come at that hour, but also by Romanists. It seemed expedient

to adhere to the arrangements made the day before; and so, resolutely turning a deaf ear to all applications from the latter, I gave my whole attention to the Hindoos. After addressing them for some time, and distributing books to those who could read, I sent them away, and began the work of distribution among the Romanists, a number of whom were still present. During the day several military officers and some ecclesiastics called to ask for tracts and Testaments. Several written applications for books were also received, with most of which I was unable to comply; as by four o'clock my whole supply of Portuguese tracts and Testaments had been exhausted, with the exception of a small number of each, which I had reserved for other places. I had brought what was considered a sufficient supply; but the demand was as yet far from being satisfied. The company at the door was very unwillingly obliged to go away empty; and at evening, when I went through the place, several respectable persons came and asked whether a Testament could not be obtained.

4. I kept my door shut most of the day, and from the window addressed the people, who assembled. Many apparently respectable Romanists, including some of the ecclesiastics, applied for books. Most of them applied in vain; in a few instances, however, I was induced to draw upon the small store which had been reserved for other places. Most of my time was given to the Hindoos, whose demand for books I was able to supply, and to whom I could better make known my message.

#### *Old Goa—Churches—Convents—Cathedral.*

The point of greatest interest in Portuguese India is the old capital. In the day of its prosperity, it was one of the most splendid cities in the world. And even in its utter decay, it retains, as will be seen, some traces of its early magnificence.

5. This morning I set out to visit Old Goa. On the way I stopped at the different Romish churches, that I might see their appearance. In the third I was particularly struck with an image of the Savior, represented as a youth dressed in silk, and well ornamented with tinsel, having also ruffles in front and around his neck; in one hand were flowers, such as the Hindoos place upon their gods, and in the other was a little paper flag. There was a profusion of images in all the churches, many of them being deco-



rated with flowers after the manner of the Hindoo idols. In each church were a few women, who kneeled separately, or bowing kissed the floor, much like the worshippers in the Hindoo temples.

Mr. Hume says, that seeing these churches, produced much the same effect upon his feelings as a view of so many heathen temples would have done. In the former, indeed, there was a greater proportion of images, and more childish ornament.

Of Goa, as it existed in the days of Portuguese power and prosperity, nothing remains but its magnificent churches and convents, now fast hastening to decay. Their size is well fitted to impress the beholder; but I was still more struck with their splendor, the remains of which are still visible, far surpassing all my expectations. Buchanan, who visited the city in 1808, says, "Goa is properly a city of churches, and the wealth of provinces seems to have been expended in their erection. The ancient specimens of architecture at this place, far excel any thing that has been attempted in modern times in any other part of the East, both in grandeur and in taste."

The convents were broken up by the government in 1835, since which time no monks have been connected with them; and soon these once splendid buildings will be only a mass of ruins. All the ornaments capable of being removed have been taken away, and only a single person is now in charge of each convent.

When the convents were broken up and the monks scattered, the nuns in the monastery of St. Monica were permitted to remain. The present number of inmates is twenty-one. No new admissions have been allowed for some years, so that the institution must soon be extinct. It presents but little to attract the attention of the visitor, unless it be the music of the nuns which they practise daily. Various articles made by them,—rosaries, purses, cakes, jellies, &c.,—are exhibited for sale at the door.

The convent of the Augustinians has been frequently described by travellers who have visited Goa. Few cities in the world had anything superior to this edifice in the day of its glory. But the arched roof of the part used as a church has already fallen in; and a Hindoo informed Mr. Hume, that he had just purchased the timbers belonging to another part of the building, and should remove them in a few days.

The cathedral establishment has been

much reduced from what it once was. The number of priests is still upwards of twenty. On entering I found about a dozen of them engaged in celebrating mass. There were no persons kneeling in the body of the church; indeed there is no congregation to furnish kneelers. The city with all its inhabitants has passed away! The priests are now their own auditors, and their chief employment seems to be the daily celebration of the mass.

On festivals the cathedral is dressed for the occasion. A greater supply of lights is provided, the better sort of images and ornaments are exhibited, and people come together to see the show. What would be thought in a Protestant country of such an establishment! An immense church, and more than twenty priests, but no congregation; none to profit by their services, unless it be the dead, on whose behalf mass may be performed!

The Church of St. Cajetan, which Mr. Hume saw, is said to be an exact imitation of St. Peter's at Rome. But its doors are opened only to admit the passing stranger.

#### *Shrine of Xavier—Inquisition.*

There is also a fine church here which belonged to the Jesuits. In this the ceremony of inducting the new viceroys into office is performed. This church, however, is now rendered an object of interest, principally from the fact that it contains the shrine of St. Francis Xavier, "the Apostle of the Indies," whose body was brought from Malacca to Goa in 1554. It is said to be still in a state of perfect preservation, and to retain its natural appearance. It is not strange if some unbelievers should desire ocular proof of the truth of this statement. But this is wisely refused.

The festival of the saint, on December 3, is a great day among all the Romanists in this part of the world. High mass is celebrated by the Archbishop at the high altar, in the presence of the Governor, all the officers of government, and an immense concourse of people. The panegyric of the saint is also pronounced in the hearing of the multitude. Great efficacy is attributed to his prayers.

The convent of the Franciscans, Mr. Hume found in a better state of preservation. The priest in charge gave him a very gracious reception, and tendered him a home in the convent, as long as he might wish to remain.



But the spot which, in my view, possessed greater interest than any other in Goa, was that on which the Inquisition once stood. Of this nothing now remains but the foundations. The cells below ground, which were once occupied by its victims, are all nearly filled with rubbish, and covered with weeds and bushes.

The Inquisition was established in Goa in 1560, and abolished in 1812. Little did those who reared its walls anticipate for it such an end; little did they expect that the day was coming when Protestant missionaries would tread upon its unsightly ruins; carrying with them the holy Scriptures and tracts, and distributing them, without fear or molestation, not only among the people of Goa, but even among the ecclesiastics connected with the surrounding churches and convents. Standing in such a place, surrounded by the decaying monuments of popish power and superstition, I could not but rejoice in the assurance that the Lord God Omnipotent reigneth, and that everything which sets itself up against Him and against his cause, shall be brought to a perpetual end.

Some interesting notices of the Inquisition of Goa may be found in the *Life of Buchanan*. At the time of his visit it was in active operation.

#### *A Festival—Mopsa—Ignorance.*

On the following day a Romish festival was held at the church on the opposite side of the river. Crowds attended, and Mr. Hume had many opportunities for the distribution of books and tracts.

The church within was prepared for the occasion by having the walls hung from top to bottom with silken cloths, while the roof above was covered with colored and tinsel paper. The images appeared to be dressed in their best attire. An abundance of lights were burning before the altar and before some of the images. The body of the church was mostly filled with women kneeling; while around the doors a crowd was standing to see what was going on. Three priests only appeared to have any particular duty. These, dressed in silken vestments, were kneeling and moving about, sitting down and rising up and bowing to each other and before the altar, &c.;—the object of all which I was wholly unable to divine. Soon the incense was brought in and burned very plentifully before the altar, while my ears were almost stunned by the coarse, noisy music of a band of fiddlers, fifers, trumpeters, &c. who labored most violently, thinking apparently that

the more noise the better. As a help to our devotions, the discharge of an old piece of ordnance, on the outside of the church, occasionally greeted the ear.

From this place, Mr. Hume proceeded to Mopsa, about six miles distant from New Goa.

On arriving at Mopsa I was surrounded by a company of people, mostly Hindoos. The sinful and helpless state into which man is fallen was described, and one of the company,—an intelligent, respectable Brahmin,—was called upon to point out the remedy, if any existed. He replied in eastern style, "The house is on fire; there is no water; and if there were, there is no vessel by which it can be applied. There is no remedy. We must all perish." I then pointed out the remedy provided for sinners in the gospel.

7. Sabbath. This morning the bell of the principal church of the village was rung, and a large company, principally women, assembled and remained while mass was performed. I endeavored, as much as possible, to remain quiet; but during much of the day, a crowd was gathered about me which I addressed several times, giving away a few books. Five or six Romish priests came to ask for tracts and Testaments. The Roman Catholic population seem to be simple, ignorant, and quiet. Would that the gospel were proclaimed among them in its purity and power!

The deplorable ignorance of a large part of the Roman Catholic population in this region, is illustrated by the following conversation.

8. Entering into conversation with a Romanist, I said to him, "What God do you worship?" I had proposed the same question to a Hindoo a short time before. He replied, "St. Antonio." And who is St. Antonio? "He was a saint. His temple (using the same word that the Hindoos apply to their temples) is in the village near by (pointing towards it)." The poor man seemed to be as ignorant of the true God, as the worshipper of Krishna from whom I had just parted. He admitted that he and his people worshipped the cross, the saints, the virgin, &c., in the same way that the Hindoos worship their gods. I asked what then, in his view, constituted a Christian. He replied that a man became a Christian by taking the mass. He described the way in which it is administered, and added, "As soon as it touches the end of the

“tongue, that moment the person becomes a Christian.” Poor man! He knew no better.

### Ahmednuggur.

LETTER FROM MR. FRENCH, APRIL 26, 1844.

#### Tours—Amount of Labor.

THIS letter contains the results of two short tours performed by Mr. French in the months of December and January last. The field visited by him lies to the northwest of Seroor,—the station which he occupies,—and the farthest point is about thirty miles distant. He had passed over a portion of it on a previous visit; but four fifths of the villages now heard the gospel for the first time.

It has been my plan to carry the gospel to all who are “sitting in darkness” in this neighborhood; still a few small places have not even now been blessed with one ray of divine light. I hope, by the blessing of God, to deliver the great message with which I am intrusted to all the villages in this immediate vicinity; such a course, as a general thing, promises more good than can be expected from distant tours, in which only the larger towns are visited. If my brethren at Ahmednuggur and Poona should adopt a similar plan, we might visit, once in two or three years perhaps, all the villages of this part of the Deccan. I desire that the gospel may be carried, for once at least, within the reach of all this benighted people.

The amount of labor performed in these tours may be gathered from the following statistics. With the aid of a native assistant, I visited thirty-eight villages, in twenty-two days; and I addressed seventy-six assemblies, averaging forty-three hearers each. In many of the villages we had but one audience; in some, however, we had four or five, composed in some instances of the same persons, and in others of different individuals. Some persons listened to us for hours, and obtained probably quite a general idea of the leading truths of Christianity. Of portions of the word of God and religious tracts, we distributed four hundred and forty-six among a population of at least thirty thousand souls; averaging one tract to sixty-seven persons. This does not exactly exhibit the proportion of readers, as some who could

read, were absent; by a few also our books were not received.

#### Instruction given—Reception.

The character of the instructions communicated frequently depended upon incidents of an accidental and an exciting character. I always find it best to turn such occurrences to a practical account. Still there are certain great truths of the gospel, such as the unity of God, and the atonement of Christ, which I always endeavor to exhibit.

In the absence of any thing to give direction to his remarks, Mr. French generally began by exhibiting the folly of idolatry; next he proceeded to the character of God; this prepared the way for a consideration of his law, of the ruined condition of man, and of the only hope of salvation.

Our reception among the people was gratifying. In scarcely an instance were we treated with incivility, and but few individuals opposed our instructions; though in almost every village some were found who were disposed to advocate Hindooism, till they saw it was incapable of defence. In many cases we were received with much respect, and considerable effort was made to assemble the people. This is especially true of the small villages, where our audiences were always the largest in proportion to the population.

On my arrival at a village, I usually took a seat in the chief place of concourse, and sent the man whose business it was, to call the people. In a few minutes they were assembled; and generally they sat quietly as long as I was able to address them. Often was I obliged from mere exhaustion to dismiss my audience before they had manifested the least desire to depart. It was trying, under such circumstances, to send away a congregation of benighted idolaters who seemed disposed to welcome the light.

I may also remark that our most gratifying reception was not by any particular class of persons; nearly all castes furnished some attentive hearers. In some places the Brahmins even were foremost in admitting the folly of idolatry and the excellence of the doctrines which we taught. There is a general conviction throughout the community, that Hindooism has lost its vitality, and that by it there is no salvation; and many doubtless would immediately renounce it in favor of Christianity, were it not for the strong bonds of caste, that greatest of all

obstacles to the progress of the truth in this strong hold of Satan.

### *Hook-Swinging.*

On the 5th of January last, Mr. French attended a pilgrimage near Nagpoor. Portions of his journal are transferred to this letter.

I encamped near the place of pilgrimage. The people were very busy and not a little noisy, in fitting up a cart for hook-swinging, which was to take place in the afternoon. I saw two carts of this description at a small village which I passed this morning, and I was told that five persons of that place were expecting to swing, four to be carried on the carts and one to ride a donkey. The hooks must be inserted in the backs of all these devotees, and they must swing around on the cart a few times; still, while most proceed to the place of pilgrimage suspended on the carts, some go on donkeys, or on foot, with the hooks in their backs.

Soon after dinner, the air began to ring with pipes and tomtoms, intimating that the time had come for the ceremony. Two men and one woman soon approached, accompanied by friends with various offerings. Having prostrated themselves at the feet of Marootee, whose temple was near, they gave their backs to be pierced by the iron hooks. The skin was raised by the fingers on each side of the spine, just below the shoulder-blade, and the hooks were inserted by means of a small sharp, two-edged instrument, which fits upon their points. At the moment the instrument pierced the skin, a shout was raised by the by-standers, apparently to inspire the devotee with courage. This part of the ceremony being over, the hooks were attached to the horizontal, circulating pole of the cart, which was soon driven off, amidst the shouts of the multitude and the beating of tomtoms, towards the residence of the propitiated Khundoba. While the ceremony of inserting the hooks was proceeding, I took occasion to address the by-standers, many of whom were women, on the folly and sin of this superstition. Most of them seemed convinced of the truth of my remarks, and said they would make no more such vows.

Mr. French next proceeded to the place of concourse. The people continued to assemble, till about three thousand occupied the summit of the hill on which the temple stands.

I counted no less than twenty-three carts, whose perpendicular poles rendered

the appearance of the place not unlike that of a harbor of small vessels. These twenty-three carts brought in forty-six superstitious, deluded, self-righteous devotees of a senseless idol; while other victims of like folly, who came in other ways, swelled the number of hook-swingers to at least fifty! Could Christians in America witness such an exhibition as this, and know all the dissipating, degrading, corrupting circumstances attending it, they would have some idea of the folly and sinfulness of Hindooism, and see the importance of making known in this dark land that gospel which holds out the only hope of salvation to our fallen race.

It may be proper to remark here, however, that while the number of those who perform this austerity may be increasing in some parts of the country, the act itself is becoming less cruel. Instead of permitting the whole weight of the body to rest on the hooks, as is usually the case, nearly all the carts on this occasion were provided with seats; on these the individual might support himself, so that it was merely a nominal hook-swinging.

Mr. French had little opportunity, amid the confusion of the scenes described above, to impart a knowledge of "a more excellent way." The next day he made the following entry in his journal.

### *Dancing Girls—The Gospel preached.*

I was thankful that my lodgings were at some distance from the place of meeting, as the whole night was spent in wild carousing, and by many, I doubt not, in gross profligacy. It is to this god Khundoba that inhuman parents sometimes dedicate their daughters for the vilest purposes; and on such occasions as this these girls exhibit themselves professionally. What a sad feature of Hindooism! Let mothers and daughters in Christian lands think of these poor creatures, and be thankful for the glorious gospel which makes them to differ.

With the rising sun I commenced preaching to this multitude the everlasting gospel, that only corrective of superstition and vice. My first audience was gathered on the outskirts of a great circle composed of persons who were witnessing the performance of the "dancing girls." In order that those who were disposed to listen might hear to the best advantage, I requested them to be seated. I was not long permitted, however, to address my audience in quietness, before Satan, offended doubtless at my inter-

ence with his grand device, profited by my example; and the adjoining circle, especially on the side nearest to me, was also on the ground, which of course brought the vile exhibition to our view, and diverted the attention of my hearers. Not willing to be baffled in this way, I retired with my audience, much increased however, to a more favorable position; where, mounted on a large stone, I preached Christ for a full hour, to a congregation of three hundred or more. Seldom have I been less interrupted, or had more attentive hearers than on this occasion.

Dajeba, the native helper who accompanied Mr. French, had some audiences that listened with good attention.

#### Encouragement—Obstacles.

The grounds of encouragement to labor for the evangelization of the Hindoos, as seen in these tours, has already been alluded to. The people have very little confidence in their own religious systems, and manifest not only a willingness, but in many cases a desire to listen to the gospel. The temple worship is greatly neglected by all classes, not excepting the Brahmins, and the few who practice it at all, do it only in form, and that very superficially. Many temples are crumbling to the dust, and very few are built in their places. Their shasters also are much neglected; the great mass of the people know nothing about them, and nine-tenths of the Brahmins never pretend to read them, except it be some small portion. In many villages scarcely a leaf of their sacred books can be found. Most of the few who do undertake to read the shasters to the people, know scarcely any thing of their meaning, and perform their task only for a living, which, in most instances, is by no means liberal. Thus Hindooism is becoming an inefficient, defunct system. There seems to be a general impression that another religion is about to supersede Hindooism, an impression quite favorable to the introduction of Christianity, as the people are very easily led to think that this is the religion to be substituted for the old one.

From other parts of India, similar reports are brought to us from time to time. Recent accounts from Tinnevely and Nagercoil are very encouraging. It ought not to be supposed, however, that Hindooism will yield the ground to Christianity without a desperate struggle. The late movements at Bombay show us what we are to expect.

Another encouragement is found in the state of the public mind, which seems ripe for the dissemination of the truth. It is a favorable fact also that we are able to put into the hands of those who can read nearly all of the Bible, and a good number of useful tracts.

The following remarks are earnestly commended to the friends of missions. Will not "the young heralds of the cross" give heed to this appeal?

But while there are encouragements in this work, it has its obstacles, which are not to be overlooked. In addition to that of castes, which has already been noticed, there is the inability of the people to read our books; not one in fifty can we reach directly by this instrumentality. Hence schools must be established. But here again we are met by a serious difficulty; suitable teachers cannot be found, nor can they be easily raised up. Being straitened in this department of labor, we turn to the chief work of our calling, the oral preaching of the gospel.

But even here how circumscribed is our ability! Look, for instance, at the field which I am expected to occupy. During the three years of my residence at this station, I have visited most of the villages lying in the immediate vicinity, and which may be considered as belonging to my charge. Now suppose I were to perform three times this amount of labor, I could carry the gospel to most of this population only once a year. Consider also that in these visits, only about one tenth of the people come within our reach, and those but for an hour, while much of the instruction of this hour is like seed sown by the way-side, on account of the darkness and stupidity and prejudice which exist in the minds of the hearers. Add to this the fact that, aside from the few books we put into their hands, this hour's preaching, once a year, comprises all the means of grace which they have, not to sustain and strengthen an enlightened piety, but to educe from a mass of degraded ignorance and pollution the first elements of spiritual life. Taking these and many other adverse considerations into account, how discouraging the prospect of evangelizing this population, with the present instrumentality! The *want of laborers* then forms the greatest impediment to the progress of the truth in this region. Let the churches, let the young heralds of the cross, look at these facts, and remember where the responsibility lies.



## CHINA.

GENERAL LETTER FROM THE MISSION,  
JANUARY, 1, 1844.*Introductory Remarks.*

THE following communication gives a succinct view of the Chinese Empire, with its immense territory and teeming population, and also of the efforts which Protestant Christians are now making to introduce the gospel into this new field; and the reflecting reader cannot fail to be struck with the utter inadequacy of the present scale of missionary operations.

It may be thought, perhaps, that these statements do not present the question in its true light. It may be said that only "the five ports" are actually open to the missionary; and that it will be time enough to enlarge our plans when a broader territory shall have become accessible. But the labors of our brethren need not by any means be restricted to "the five ports." If we may receive the testimony of Mr. Abeel, there will probably be little or no difficulty in visiting the entire Chinese population within thirty miles of Amoy. Here then is an immense multitude, already accessible to the preacher of the gospel. Rev. W. M. Lowrie, who accompanied Mr. Abeel on a recent excursion into the interior, says: "If the cities of Boston, New York, Philadelphia, and Baltimore were situated in a valley, forty miles long and ten or fifteen broad, and the whole intervening country were so thickly covered with villages that a man should never be out of sight of one or more of them, still the population of that valley would not be as great as is the population of this part of China."

But Amoy, it should be remembered, is the smallest of all the ports opened by the late treaty. While this city has a population of 200,000, Ningpo has about 300,000, Canton and Shanghai have nearly 1,000,000, and Fu Chau is larger than either. If the country around each of these ports is as populous as the vicinity of Amoy,—and this is probable,—what a field is here presented for missionary effort? At Canton, perhaps, owing to prejudices peculiar to that place, there may be some difficulty at first in gaining free access to the people. But elsewhere, within a few miles of the five ports, there will probably be no obstacle to the most unrestrained intercourse, except the occasional opposition of government officials; and this opposition, it is presumed, will be not forcible, but persuasive. "The policy of the imperial cabinet," says Mr. Abeel, "is, I think, apparent. Let all foreigners come to the five ports; restrict them as much as you can; conquer them by diplomacy and stratagem; but yield anything rather than risk a war."

In addition to what may be done in the above named cities, or in their immediate vicinity, multitudes from more distant portions of the empire, visiting the open ports for commercial and other ends, will come more or less frequently under the influence of missionaries; and thus tracts and books, together with the reports of the teachings of the strangers, will be carried far and wide.

And then, how long will it be,—if the church is awake to her duty,—before the exclusive policy of China will have been exploded? Let Christians arise and gird themselves for the enterprise unto which they are called, and every barrier will soon fall. Were Protestant Christendom to send a hundred missionaries to this country, every year, the great Head of the Church would give them enough to do.

*Extent of China—State of the Missions.*

Over this wide field, stretching nearly eighty degrees from east to west, and half that distance from north to south, we find more than one third part of the human family, using numerous tongues and dialects, yet nearly all of them, or rather considerable numbers in all parts of the empire, reading one and the same language. The great divisions of the empire are five, namely China Proper, or the eighteen provinces, Manchouria, Mongolia, Ili, and Tibet.

Of the eighteen provinces—the smallest of which is larger than England—only three have Protestant missionaries residing within their boundaries; these are Kwangtung, Fukien, and Chikiang. The province of Kiangsi has recently been traversed by one, and the city of Shanghai in Kiangsu has been visited by two other missionaries. Some places in the northern maritime provinces have also been visited, though not recently. Thus nearly the whole of China Proper remains to be occupied. *Manchouria*, on the north and northeast of the eighteen provinces, is the original territory of the reigning family, now on the throne of China. It stretches twenty degrees from east to west, and fifteen from north to south. The Manchou race and their language and territory are but little known to Europeans. *Mongolia* is of still greater extent, lying westward from Manchouria, and occupies nearly the same parallels of latitude. *Ili* is farther westward on the same parallels, and is of about the same extent as Mongolia. It comprises what has been known as Soungaria and Little Bukharia, or Eastern Turkistan. *Tibet* comprises that large tract of country which lies south of Ili and Mongolia, westward from Sz'chuen, and northward



of Assam and Hindostan. Its boundaries however, are not well defined; and the country and its inhabitants are little known to other nations.

Here then are five extensive regions, forming the largest and the most populous empire in the world, and nearly the whole in gross darkness. More than eighteen hundred years ago, the Son of the most high God, having first offered himself a sacrifice for the redemption of our world, solemnly commissioned his disciples to go into all the world, and preach the gospel to every creature. See now, dear Christian friends, how this commission has here been neglected! And why? Why is the gospel not preached in Tibet, in Ili, in Mongolia, in Mantchouria, and in all parts of the eighteen provinces? The question is a pertinent one and demands an answer.

And now let us see what is doing for the enlightenment of these three hundred and sixty millions, each individual of them possessing a soul in value exceeding all the gold and silver in the universe. The wide field of observation, over which the eye has been ranging, must now be narrowed down to a few little spots, mere points, on the very confines of this dark empire.

In Canton there is but one missionary. In the Ophthalmic Hospital, where one half of his labors and more than half of his strength are exhausted, are anxious crowds, eager to seek relief for their physical maladies, but careless and unconcerned for the welfare of their souls. Three or four young men have been selected, are daily instructed in the first principles of religious truth and of the healing art, and are taught to worship the true God. Doct. Parker maintains public worship on Sabbath days for the foreign residents in Canton, and occasionally preaches on board ship at Whampoa. But for the Chinese very little is done out of his own house and hospital. To the continued residence of Mrs. Parker, no objections have been made.

Public worship for foreigners has been maintained by Messrs. Lowrie and Williams, the only Protestant missionaries now in Macao. A few Chinese receive religious instruction every Sabbath day, and tracts and portions of the Scriptures are occasionally circulated among the people.

In the British colony of Hongkong, there are already twenty thousand Chinese, and their numbers are daily increasing. Among them are a few natives who are professedly Christian; and nearly

the whole native population is, in some degree, favored with Christian instruction, either oral or written. In the missionary families of Messrs. Brown, Hobson, Legge, Ball, and Shuck, a few Chinese daily attend on Christian worship. At five or six different places, divine services are held every Sabbath day, and occasionally at other times, and well attended. Twenty-four pupils are in the school of the Morrison Education Society, and a few are elsewhere enjoying instruction, all of them having the Bible in their hands. Among the Chinese, and among the foreign troops and seamen, the Scriptures and religious tracts have been freely circulated. In the house of the Medical Missionary Society, morning and evening prayers are conducted in Chinese by a native Christian, and many of the patients are pleased to attend. A chaplain for the colony has recently arrived. The services of both Mr. and Mrs. Stanton are much needed, especially among the sick soldiers and their families. The printing of Christian tracts has been commenced, and can be carried on here to any extent, provided the necessary funds are at command. Among the tracts recently published is a Christian Almanac for the current year.

In and around Amoy, a good amount of missionary work has been performed, by preaching the gospel, distributing tracts and Bibles, and healing the sick. Doct. and Mrs. Hepburn have recently joined that mission. The hospital under the care of Doct. Cumming, is frequented by great numbers of patients. Mr. Abeel has made several visits to neighboring villages, and on one occasion proceeded up to the city of Cheang Chau, about thirty miles from Amoy, accompanied by Mr. Lowrie.

At Chusan, Doct. and Mrs. Lockhart, and Miss Aldersey have found a wide and open field for missionary labors. Doct. Lockhart and Mr. Medhurst have visited Ningpo and Shanghai. From very recent dates at the latter city, it appears that they have resolved to commence a mission there. Mr. Medhurst will remain at Shanghai during the winter, or until Doct. Lockhart has had time to remove his family to that place, and enter on the appropriate duties of his profession. This done, Mr. Medhurst will return to Hongkong and remove his family to the north.

On the 7th December, 1842, Mr. Milne after having been nine months in Ting-hae, passed over to the main, and obtained a residence in Ningpo till the 7th of July, 1843, enjoying excellent opportuni-

ties for making known the principles of Christianity. People and officers of all ranks and classes frequented his apartments. His supply of books being small, portions of the Bible and tracts were given only to such as could read. Probably not less than a thousand volumes were disposed of in this manner. On the 8th of July, accompanied by a Chinese teacher and two native servants, Mr. Milne started on an overland journey for Canton. The trip occupied thirty-eight days, and carried him a distance of more than 1,300 miles, partly by land and partly by water, through Chekiang, Kiangsi, and Kwangtung. He traveled in Chinese costume, and was in no way molested in his journey, passing through numerous cities, and some of the most populous parts of the empire. An account of his journey and residence will ere long be published. Doct. Macgowan is now at Ningpo, but we have no particulars of his proceedings there.

The present aspect of affairs seems favorable for the spread of evangelical truth in this country. On every side we see evidences of God's goodness, calculated to give his people courage in regard to the future. Ways are being opened, giving access to great numbers of the people. The demand for more laborers and more means is becoming greater and greater every day. By the divine blessing, the agency of the Holy Spirit, vouchsafed upon the laborers and their means, soon converts will be multiplied, churches planted, and the kingdom of our God come with power and great glory.

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### Sandwich Islands.

LETTER FROM MR. CHAMBERLAIN, FEBRUARY 23, 1844.

#### *Religious Interest—Popery.*

MR. CHAMBERLAIN resides at Honolulu; from his position, therefore, he is familiar with many of the influences which are so prejudicial to the Sandwich Islanders. The past year has been one of peculiar trial. To say nothing of the disastrous measures of Lord George Paulet, there have been no less than eleven vessels of war at that port, some of them remaining for a considerable period. Indeed there were six armed vessels at Honolulu at one time.

It is easy to see that the attention of the natives, in such circumstances, must have been greatly distracted, and their minds often diverted from

the claims of religion and morality. "But we are happy to see," says Mr. Chamberlain, "notwithstanding all these evils that exist in the community, that a good degree of attention to the 'one thing needful,' is manifested by the better classes, and also by some of the most degraded, who are beginning to see the evil of their ways." The following items of intelligence will be read with interest.

Protracted meetings were held near the close of last year and the beginning of this, at Kaneohe on this island, also in the two congregations of Honolulu, with evident tokens of good. One hundred and one were received into Mr. Armstrong's church on the first Sabbath in January. Many backsliders of Mr. Smith's church have been reclaimed, and a spirit of grace and supplication seems to have been poured out upon that church. Protracted meetings have also been held on other islands, the results of which have been pleasing.

We hear of no particular defection to the side of the papists in any part of the field, though many have joined, and are joining that party from among the people generally; but more particularly from that class who have heretofore given very little attention to instruction. Some, however, who have been members of our churches, and taken offence at our strictness, have gone over to popery; and some, after having been there a while, have returned. Instability is to be expected in those who have only a superficial knowledge of religion; and fluctuations of feeling will carry them, sometimes to one side, sometimes to the other. We do not attach much consequence to these movements, as they are merely the vacillations of unsteady minds. Very few cases have occurred of departure from us, unless they were of the foregoing description. We have, however, much to fear from the determined perseverance of the emissaries of the Pope, and their untiring zeal in the service of their master. They design to oppose our cause in every practicable manner; all their efforts seem to be designed to meet and counteract something of ours; for the success of our cause must be defeat to theirs. They are planning a High School therefore, to resemble ours, that they may raise up a class of papal teachers to compete with Protestants. They have not yet, I believe, commenced operations, and I do not know when they design to make a beginning; but I have no doubt of their purpose to establish such a school. Indeed application has been made to Gov-

ernment for a grant of land for the purpose.

Their plans have doubtless been put back in consequence of the non-arrival of expected helpers. A company sailed from France in the brig *Jose Maria* on the 15th of November, 1842, having as passengers the Bishop of the Sandwich Islands, seven missionaries, seven mechanics, and ten nuns. In all there were forty-two persons on board. This vessel left St. Catharine on the 23d of February, 1843, and was spoken a few days subsequently, but otherwise she has not since been heard from. The opinion is generally entertained that she must have foundered off Cape Horn.

At the date of the foregoing letter, Admiral Thomas was about to leave the Sandwich Islands. During his protracted visit he has uniformly shown himself the friend of the missionaries and of their work. In a farewell letter to him, they say, "We have felt gratified and honored by your easy and familiar intercourse with us and our families, encouraged and strengthened by the interest you have uniformly manifested in our work as laborers in the Lord's vineyard, and comforted by your tender sympathy in our cares and toils; and the visit we cannot but regard as another link in the chain of remarkable providences, which God has caused to be interposed in behalf of the interests of religion among this recently benighted, but now highly favored people."

### Sioux.

REPORT OF MR. RIGGS, MAY 1, 1844.

#### *Providences—Trials—Dakota Service—Opposition.*

THE station of Mr. Riggs, it will be remembered, is at Traverse des Sioux, on the north side of St. Peter's River; at this particular point, however, the course of the river is southerly, and hence the station is on the west side. The name of the place in the Dakota language is Oiyuwege, or the Fording Place; the French called it *Traverse des Sioux*, or Crossing of the Sioux.

The station was commenced in June, 1843; the time has not arrived, therefore, for any important results. The obstacles to success, moreover, are many and formidable. Some of these will be mentioned in the following report.

Some very striking providences marked the commencement of this station. Immediately after our arrival, under circumstances rather unpropitious, the Indians

were consulted in reference to our building, &c. The chief and most of the principal men received our proposition favorably. We learned afterwards that a small faction were opposed to us. The day after our conference with the Indians, a chief soldier and a very energetic man, whom we knew before as the opposer of missions, passed through the place and declared to the sons of the fur trader, that he would soon return and prevent our building. This man had planted some distance above this on the river; but he also considered his jurisdiction as extending over this part of the country. On that same night, about four miles from here, he was killed.

The station was early afflicted by the death of Mr. Longley, a brother of Mrs. Riggs, who went from Hawley, Massachusetts, to assist for a year or two in the commencement of the mission. He was drowned on the 15th of July, while bathing in St. Peter's River.

We were also to experience trouble from another quarter. The Indians here had raised almost no corn the year before, and after planting in the spring they had nothing to subsist upon, except a few ducks, roots, and berries. On our first arrival we had given them two barrels of flour, and at the time they demanded more, we had but one left, this side of Fort Snelling, for our own subsistence. Our inability to give when they said they were starving, was a good pretext for the faction opposed to us to kill our yoke of oxen, the only cattle we had. They made further threats of tearing down our little cabin in case we did not comply with their demands. But God restrained the remainder of their wrath, and made the working out of it to praise himself. All the principal men endeavored to clear themselves of participating in these misdemeanors; and since that time we have had no difficulty with them whatever. Indeed we think we have some evidence of an increasing confidence in us and our operations, notwithstanding the secret and open efforts that have been made to drive Protestant missionaries from the field.

A school was opened in the fall, and a few pupils have since received instruction.

On Sabbath, during the winter and for most of the time since, I have had a class of boys in the morning, generally from five to fifteen. The attendance on the Dakota service has been quite irregular, even when the Indians were chiefly at

home. Some days we have had our room full, and then again but one or two. Indeed there are yet very few, if any, of those who plant here, whom we can regard as regular attendants. Some days I have talked and read and sung and prayed, almost during the whole day, with different classes of visitors. For the most part, the truth seems as yet to have made very little impression; but there are a few individuals who begin to listen more attentively, and who talk on the subject of religion differently from what they did six or even three months ago. May not this be the beginning of the Spirit's influences upon their hearts? Let Christians every where pray more for these poor wanderers of the prairie.

Sleepy Eyes, the old chief, has several times told us that the Indians here were not so wedded to their superstitions as they are at most other villages, and that they would all soon listen to the word of the Great Spirit. I wish it may be so; but in my intercourse with them the past year, I think I have found them, apparently, as much afraid of our religion and as determined to adhere to their own, as at other places. Some I have found who acknowledge that their religion is devil worship, and seem perfectly satisfied with the idea of going to live with the bad Spirit when they die, although they wish to have their children follow the Great Spirit. In other cases, young men are consecrated to the office of medicine men, and they are afraid to learn to read or hear the word of God, lest it should stop the responses of their oracle, or interrupt their communication with the devil. Not long since, in conversation with a principal man who with his family has been very friendly, I remarked that I was sorry that his sons did not learn to read. He said he had told his youngest son, last winter, to come and learn; but so many boys came that he was ashamed to commence. He intends that his eldest son, to whom he has given his medicine sack, and all the venerable relics of his ancestors, shall succeed him as a medicine man; consequently the son, he supposed, could not safely learn to read.

#### *Obstacles—Intemperance.*

Perhaps the greatest obstacle in the way of the progress of young men in learning, is the extreme facility with which they can obtain whiskey. During the past winter several young and middle aged men attended school quite regularly, until a party was made up to go after

*spirit water*. Some eight or ten days were spent in bringing it home; then several more were passed in drinking; after which they were ashamed, and they had in a great measure lost their desire to learn.

I am sorry to say that intemperance has been on the increase; the country is almost flooded with strong drink, and our exhortations and temperance lectures, as yet, seem to produce little or no effect. Their social habits, their fear of each other, and their daily feasting, all together make it exceedingly difficult for a Dakota to be a temperance man. They feel and readily acknowledge that it is an immense evil, destroying more of them than are killed by their enemies; and yet they cannot be persuaded to treat it as an enemy. There are some men of my acquaintance who do not desire to drink themselves, but continue to trade in it occasionally for the purpose of procuring horses.

In this part of the Dakota country, a number of deaths have taken place within the year, which are chargeable directly to spirit water. In the month of February, a man drank very freely and laid himself down to sleep, but did not awake again. This startling occurrence only made some the more determined to drink on. Shortly afterwards, at a dog feast to which I was called, I remonstrated with them for their inconsistency and cowardice. I said, "If an enemy had come in the night, and killed and scalped one of your number, would you, on finding him in the morning, have embraced and kissed him; or would you not have taken his life and danced round his scalp? But here is an enemy that you have found and brought into your lodges; he has killed one and another and another to my knowledge; and yet the more of you he kills the better you love him, and the more do you press him to your lips." Grey Leaf, a brother-in-law of the old chief, who sat by his side, replied, "It is true; we all know it is bad; we know it has killed many of us; it has cut up our lodges, and driven our women and children to the woods; it has killed our dogs and our horses. We know all this, and some of us do not wish to use it, but when we are called to a feast and our hearts all glad, if then a little spirit water is passed round, we cannot be so unmanly as not to drink."

Colonel Bruce, the Indian agent at Fort Snelling, is very desirous to lessen, if possible, the evils caused by ardent spirits. He has proclaimed his determination not to give presents to such as go



down for spirit water. But it is doubtful whether even pains and penalties will have much effect while the national conscience is asleep. Only a few days ago, five men, from a place on the river fifty miles above this, passed down on foot each with his empty keg on his back. They will endure hardship and fatigue, lie out in the rain, wade rivers and swamps, and by and by they will return with their kegs full of "fire-water," the certain destroyer of property and life. Oh that they may soon have another heart, that they may seek life and not death.

Mr. Riggs concludes his letter with the following remarks.

In looking over the whole of this part of the Dakota nation, I cannot suppress the conviction that a crisis is approaching in the circumstances of the people. The Mdewakantonwans, or Spirit Lake band, having for several years received annuities for a portion of their land, have had the means of intemperance and kindred vices greatly increased; and they have apparently been all the time shutting their eyes, and stiffening their necks, and

hardening their hearts against the truth. Urged on by unprincipled white men, the most of whom are engaged in the rum traffic, they have been making efforts to form a league among themselves against missions and schools.

The Warpekute, Warpetonwan, and Sisitonwan bands, situated further west, mostly scattered along the Saint Peter's to its source, these have been imbibing too much of the same feeling; and some who have been made acquainted, to a considerable extent, with the claims of the gospel, refusing to come to the light and submit themselves to the requirements of God, have become open opposers. This is peculiarly true at Lac Qui Parle. Most of those who are said to have borne a conspicuous part in destroying the mission cattle there the past year, are such as have heretofore received the most signal favors. We cannot foresee what will be the result of these things; but we rest in hope of a brighter day, trusting that the prayers of the people of God will not cease to ascend for this poor people, until their "righteousness break forth as the light."

### Miscellanies.

#### THE MORAL WONDERS OF THE MISSIONARY MOVEMENT IN ENGLAND.

THE London Missionary Society has recently issued a circular, requesting answers to a number of inquiries therein contained, in order to a more complete system of organization of its auxiliaries. It is thought to be very desirable to make them more efficient and prosperous than they are at present, and thus augment the means of the world's conversion. To convey a just idea of the greatness and urgency of this undertaking, the *Christian Witness*,—a monthly publication, commenced in January last "under the sanction of the Congregational Union of England and Wales,"—has presented to its readers the following sketch of "the mighty apparatus which the piety of England has already put in motion." It will undoubtedly be read with interest and pleasure by the friends of missions in this country.

England is at this moment the theatre of a moral mechanism for missionary purposes of the most marvellous character. The fame of this mechanism spreads over the three kingdoms, and even extends to other lands. There is not a county, parish, city, burgh,

town, or hamlet in Great Britain exempt from its presence and operation. It is confined to no sect or party among Christians, to no rank or class among citizens. Churchmen of both classes, Dissenters, ancient as well as modern, the peer and the peasant, the successors of Locke and of Newton, and the man who can neither write nor read his own name, all, all are mixed up with this undertaking; which, therefore, whether it be a thing of honor or of infamy, is shared by millions. It is on all hands confessed that enthusiasm and fanaticism are not among the infirmities which cleave to the Established Church; but no class of sectaries are more entirely devoted to this project than the most attached friends of that institution.

That we may form a correct idea of this great subject, we have only to take the report of the proceedings of the Church Missionary Society for the last year, and to examine its columns of contributions, which alone, in ordinary type, would make a volume of six hundred pages! Beginning with Bedfordshire and ending with Yorkshire, it thoroughly pervades the whole of England, and then proceeds to Wales, which it scours throughout its length and breadth, and passes on to Scotland, where it raises subscriptions in all the principal towns, from Edinburgh

to Elgin. Next proceeding to Ireland, and levying contributions in all its provinces, it then takes its flight to foreign lands, collecting treasures from both the Indies, from Africa, Malta, Syria, Ceylon, Australasia, Quebec, Newfoundland, Archangel, Moscow, St. Petersburg, Brussels, Nice, Oporto, and Gibraltar. Throughout this mighty circuit it raises funds for its object in all possible ways; by donations, by subscriptions, by sermons, by public meetings, by testamentary bequests; by missionary boxes placed in private families, in public institutions, in Sunday-schools and ladies' seminaries; by social tea meetings, and by itinerant solicitation from door to door. Surely the people that act thus, whatever be thought of their judgment, must be in earnest. But the wonders multiply as we advance. It is natural to inquire how this prodigious mechanism is put in motion and regulated. This is done with as much ease as the management of an ordinary chronometer. The spring of the mighty movement is in the Church Missionary House, London, and consists of a small body, composed of a Patron, President, Vice-Presidents, Committee, Treasurer, Secretaries, and Collector. This is called the Parent Society, and supplies a general model for its wide spread offspring. By this simple central power the whole of the vast system is upheld and governed. The land is covered by a sisterhood of similar societies, all connected with the metropolitan institution. The total of the proceeds of this machinery for the bygone year amounts to no less a sum than £90,821 2s. 6d. Apart from its ultimate object, is not this mighty confederacy stamped with grandeur? Can the mind survey unmoved so stupendous an apparatus of moral mechanism? Never was such organization as this displayed in our world till the rise of modern missions.

But this is only the beginning of the wonder. This splendid sum has been raised by members of the Established Church, so that throughout the entire nation they have enjoyed the benefit of its territorial division into parishes, and along with that, very generally, the patronage and co-operation of the clergy, and had access to the mass of the wealth and rank of the land. These circumstances may, therefore, in this instance, somewhat tend to abate the marvel; but what shall we say to the fact of four sections of the Protestant Dissenters of England raising by similar means, for the same end, no less a sum than £216,406 11s. 9d. This sum was raised last year in the following proportions:—the Moravians, £11,117 9s. 3d.; the Baptists, £22,727; the Independents, with slight aid from other classes of Christians, £80,874 0s. 2d., and the Methodists, £101,688 2s. 4d. This princely revenue was collected from a surface as widely extended as that which was traversed by the Church Missionary Society. The mere Sunday-school children of the Independents and Methodists raised £6,439 10s. 2d.! But to the Missionary contributions of

England must be added about £22,827 5d. 7s., for the Established Church of Scotland, together with two large and respectable communities of Dissenters in that country, the one denominated the Secession Church and the other the Relief Church. We have here a revenue of no less than *three hundred and thirty thousand pounds* per annum for the prosecution of missionary undertakings!

The spirit of missionary enterprise is not confined to England; Christians in America are also deeply impressed by a sense of the duty and importance of the work. We may take their contributions towards its prosecution as amounting at the least, to £150,000 per annum. This brings us up to £480,000 a year. To this, however, must be added for other smaller communities, whom we have not specified, and as free contributions in divers countries for Bible Societies—a main element in the enterprise—a further sum of at least £60,000. Adding to all these, various miscellaneous contributions in different shapes, we may conclude with perfect safety that the entire revenue for this enterprise is considerably upwards of *five hundred thousand pounds* per annum! Let men of the world look at this torrent of gold flowing in the channel of Christian charity.

But this is only a superficial view of the subject. This revenue is the result of the contributions of millions; and its collection is more marvellous than even its amount. It has been mainly raised by the laboring portion of mankind and by the poor; all that rank and fortune have contributed might be returned to them with little diminution of the sum total. The amount of labor connected with the gathering of this half-million of money is incalculable, incredible. Who can tell us how much time has been consumed, and how many hundreds of thousands of miles have been travelled by the collectors? Who can compute the years composed by the hours spent by the myriads of committees which conduct this prodigious amount of business? Who can estimate the amount of printing, and of written correspondence connected with it? To these things no man is equal; but this one thing let all men know, this incalculable, this inconceivable mass of human effort has been all gratuitous. What can infidel philosophy, what can worldly philanthropy offer as a parallel? Is it not superlatively, incomparably grand? Wonders multiply as we proceed. For whom are these imperial revenues raised? For whom are these boundless spaces trodden? For whom are these priceless portions of time sacrificed? For men of strange speech and distant climes; men from whom those countless multitudes have received no favor, and to whom they look for no compensation! They are discharging no debt, whether personal or relative; neither the past nor the future, with respect to this life, makes any element in the considerations which prompt the enterprise. What then has aroused one portion of mankind to perform achievements so prodigious in behalf of the other? Is it mere benevolence? was there ever such

benevolence? Is it piety towards God? was there ever such piety? Were there ever such benevolence and such piety apart from Christianity? Is not this confederacy of nations to diffuse light and truth, civilization and happiness, throughout the whole earth, a thing at once sublime and glorious? Beyond all other grandeur, is not this grand?

Still the marvels multiply. The composite character of those evangelizing millions deserves special notice. Their difference of views and feelings upon all other points is equalled only by their unanimity upon this point. Among them are men of all existing and all possible sorts and shades of civil as well as ecclesiastical politics, and men of no politics at all of either kind; men of all degrees of talent and attainment, of every rank and order. In spite of these their endless and boundless diversities, they are wholly of one mind as to the duty, the necessity, and the importance of spreading the knowledge of God in Christ. In the great elements of human character also, the bulk of them closely resemble each other. They are, as a whole, greatly superior to all others in point of intelligence, virtue, piety, patriotism, and loyalty. They are at once the friends of God and the friends of man. Among them the best order of literature has both its source and its market. Among them too, science numbers the great mass of her principal ornaments, freedom her supporters, popular education her promoters, general philanthropy her votaries, and philosophy her disciples and apostles. From the character of those masses result their moral union and the stability of their enterprise. They are so many countless atoms gravitating towards a centre. They exhibit a measure of mutual confidence never before felt amongst myriads of human beings. The several divisions of those immense multitudes, scattered over the vast surface already described, as with one consent repose implicit confidence in the judgment and integrity of little bands of Christian men in the capital of England. But this confidence pervades all the gradations of the mighty host; everywhere the contributors are seen trusting the collectors, the collectors the local committees, the committees the treasurers, and all the parent society! How beautiful! How unlike the course of this distrustful and treacherous world! This strange trust is the effect of general integrity. No hands can keep bad men long together. Trust and treachery can form no lasting alliance. With what difficulty large bodies of irreligious men are formed and combined even to promote their own real or imaginary interests! When they have received such organization as they are susceptible of, they soon explode, through the force of their own unholy passions, or fall to pieces from the weight of their own corruption. Nor is this matter of regret to good men, but of rejoicing. Were the wicked capable of such organizations as those we have described, the government of the world would soon be at an end. From the character and principles of these missionary unions

results a pledge that they will be as lasting as the cause which called them into existence. Notwithstanding the comparative antiquity of most of them, they present no symptoms whatever of decay, but, on the contrary, every hour their force augments, and their position is improving. They find a friend in every friend of man. They count no enemies but those who are enemies to God. Every true and intelligent disciple of Christ is, while life continues, an inflexible adherent and a permanent supporter of missions. Vitality also is secured to such associations by the corporate character of their constituencies. Individuals die, but churches survive. The moral warfare now waging will continue from generation to generation, and will know no end other than the universal victory of truth over error, of light over darkness, of purity over corruption. Who can describe the excellence of such an undertaking? All the wise and good on earth unite with the hosts of heaven to pronounce it—grand!

The subject of missions is not simply a question of morals. The genius of discovery views with delight the advance of this mighty enterprise, and exults in the formation of bodies which bid fair to lay open every portion of the habitable globe. The genius of science too has at length discovered that she has much to hope with respect to an enterprise from which at first she expected nothing. Those men whom she was wont to treat with scorn are already surpassing the most adventurous of her sons, and pouring at her feet stores of the choicest facts from every part of the world. The genius of literature also gazes with rapture on the happy omen. She clearly sees that in the missionary brotherhood she has found the men who are to extend her empire to the ends of the earth, and give her throne a stability that will be lasting as the sun. She beholds them subduing language after language, reducing them to the laws of grammar, and fixing them in the columns of the lexicon. She sees, with grateful wonder, the school-house rising in the desert, and hears, in the depth of its solitude, the creative crash of the printing-press, as it pours forth its intellectual bounties. The genius of commerce next advances, with selfish look and courtly step, to do homage to the heralds of salvation. She discovers in them the successful pioneers of the merchant. The genius of legislation closes the approving procession. She has at length reached the conclusion that in every clime the Protestant missionary is the unchangeable friend of freedom and justice, of law and order; that it is his province, and alone in his power, to meeten the savage for the enjoyment of the most perfect liberty, and teach him how to use, without abusing it. Yes, the nations themselves who dwell in darkness, and who are groaning under the burden of their affliction, are at length convinced that the missionary is at once their only light and their only friend. Him, of all white men, they can and do trust, and only him. Oh!

how great are those persons who humble themselves that they may exalt their species! How honorable the missionary institution, which, at incalculable expense, and by incredible labor, seeks only the good of all countries, and asks nothing in return! Is not this to resemble Deity? Is not this transcendently grand?

The mission-houses of those societies are spots of extraordinary interest. They sustain a twofold relation. On the one hand, they are the depository of the aggregated treasure and of the combined confidence of millions; on the other, they are centres whence the light shines forth to the ends of the world. At home, we have seen them moving a stupendous and complicated system of moral mechanism, which they manage and control with incredible facility; abroad, we shall see them operating in both hemispheres, and on every continent, and almost in every isle. Vain philosophy and purblind politicians may pass by such houses with contempt; but the historians of future times, and of far distant lands, will speak of them with a reverence approaching adoration, when the halls of science, the theatres of legislation, the residences of royalty, and the mausoleums of departed glory, will be utterly forgotten. Yes, in the ages to come, poets will sing, and chroniclers will tell of the era in which those institutions were established, and from that will they date the period when "the day-spring from on high" first visited their fathers' land, terminating the long night of death, and delivering them from the horrors of idolatry! England will then be to all lands what Jerusalem is now to England. It is the tongue of Englishmen that is now, in every clime, calling upon man to awake from his slumber, and to arise from the dead, that Christ may give him light. It is English type that is creating a literature among every people. It is in the English capital that the councils of light are held. It is to the English capital that the facts of the history of the great moral warfare now carried on in every land are being hourly transmitted. It is in the English capital that those great annual conventions of the supporters of missions take place, when the home conductors of the enterprise give an account of their own stewardship, and report upon the state and progress of the work in foreign lands. What seasons are those when multitudes meet from day to day, and for many weeks in succession, solely to advance the work of God's mercy among mankind! Compared with these assemblies and their object, how grovelling, how carnal, how secular, and how selfish are all other assemblies known to Britons! No matter of whom such other assemblies may be composed, or where convened, or by whom graced, they are insignificant and pitiful as compared with these magnificent convocations of Protestant piety and English humanity! In all that belongs to art, to science, to police, to government, and to legislation, England has rivals in Europe; but the stupendous and all-glorious

mechanism of modern missions—that is England's own!

It is in vain that we look to the capitals of Europe for even one missionary assemblage such as often meets in the very committee-rooms of Exeter Hall. All the repositories of the arts in Europe united, cannot supply so much to gratify the eye of Christian philanthropy as the museum of the London Missionary Society, presenting, as it does, from every clime, the famished gods of the heathen, the most insignificant of which is of far greater worth than Stockholm's boast, the statue of Endymion. Copenhagen can show Charlottenburg, with its wonders of art, with its sister sanctuaries, Rosenburg and Amalienburg, spots where genius loves to linger; but it can exhibit no trophies of the power of the gospel in heathen countries. The hoarded marvels of human cunning there treasured up are in no respect associated with the advancement of the glory of Christ and the salvation of man. Then there is St. Petersburg, rich in its architectural glories, and refulgent with its barbaric splendors; but there the stranger meets with nothing to remind him of the wretchedness and redemption of pagan nations! The far-famed collection of its Hermitage, and the perpetual spring which reigns in the gardens of Calypso, serve well enough to regale the fancy, but they neither bespeak compassion for the sufferings of an afflicted world, nor excite any sympathy with the work of the Son of God, who, when he appeared on earth, thus announced his mission: "The Spirit of the Lord God is upon me; because the Lord hath anointed me to preach good tidings unto the meek; he hath sent me to bind up the broken-hearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound, to comfort all that mourn; to give unto them beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness."

Of Warsaw, the lasting monument of the infamy of kings, we may not speak; we shall, therefore, pass on to the land of Luther, the birth-place of the printing-press. In that country the spirit of missions has appeared, for it has supplied not a few of the best missionaries of our times. Holland and Belgium merit no notice; but among the many moral wonders and laudable institutions of Berlin, which, in some respects, connected with great draw-backs, form at once an example and a reproach to all the other nations of Europe, we find a Bible Society, a society for the advancement of Christianity among the Jews, and a society for missions, to promote the conversion of Africa; but these are names rather than things. In Paris there is little to interest, but much to discourage the friend of the heathen world; even there, however, there is a small band of faithful and enlightened adherents to the enterprise. Madrid resembles the dismal regions it adorns; even science, art, and commerce have there no home, and of true Christian civilization there is not a single element. At Lisbon the light of letters just suffices to



make the darkness visible. In those lands Protestant missions are known only by name, and mentioned only for execration! The conclusion of the whole is, that whatever be the glory of the missionary enterprise, it is in Europe exclusively the property of England. What Christian Englishman does not exult in the position and vocation of his country? What real friend of mankind is not ever ready to cry out, "*Let England live forever.*"

When the renovation of our globe shall have been complete; when letters, science, religion, and liberty shall have filled and gladdened the world, England will be a name engraven upon the hearts of all nations.

Rome gave the world Virgil; Greece, Homer; but England, the Bible, and the missionary to interpret it. Homer and Virgil have nourished taste, and inflamed the spirit of war; but they never awakened a conscience, or reformed a character; never effected in a human being a change of which a wise man could truly say, "*That is grand.*" London, the great repository of the Book of God, the seat and home of Christian missions, happen what may, in after times, to the trade and power of the country, will live through all ages and in all lands in the enjoyment of a deathless celebrity!

## American Board of Commissioners for Foreign Missions.

### Recent Intelligence.

**GREECE.**—Mr. King writes from Athens, April 25, that the number of his bearers has about doubled within a few months. "Last Sabbath there were nearly seventy present. I feel as if God would yet manifest his glory, and work in the midst of us for the salvation of souls. I have never seen more interest manifested."

**ERZERROOM.**—Two Armenians, who formerly manifested a decided attachment to the gospel at Erzerroom, are now at Sivas; they have written for a supply of books, saying that they find some things of a very cheering character where they now are. Thus the Lord is beginning a good work at all the principal seats of Armenian influence in Asia Minor.

**MADRAS.**—Mr. Winslow, under date of April 22, says, "Four adults, two men and two women, were admitted to the church at our last communion. One of them is the oldest girl in our Female Boarding School, and two of the others are her father and mother, both caste heathen. A large and attentive audience was present for nearly three hours."

There is quite an excitement in Madras, in consequence of the baptism of a young Brahmin by the missionaries of the Scotch Free Church, an account of which event will be found in the Dayspring for August. Many of the pupils have been taken from the mission schools, but it is expected that the storm will soon pass away. "The Hindoos are beginning to learn, even in Madras, that they must expect their children to become Christians, if they send them to our schools."

**MADURA.**—The circumstances of this mission still commend it to the sympathies and prayers of Christians in this country. Mr. Crane has been laid aside from his labors for some time; it is hoped, however, that he is convalescent. Mr.

and Mrs. Muzzy have suffered from a fever. New laborers are urgently needed in this interesting field.

**CEYLON.**—Mr. Whittelsey writes from the Female Boarding School at Oodooville, April 3, "Within a few weeks past there has been some small degree of religious interest among the girls, and I hope that some have given their hearts to the Savior; but I would not speak too confidently."

Messrs. Ward, Cope, and Wyman, in a letter dated March 23, express the opinion that the recent excision of students from Batticotta Seminary has been very salutary. "The Institution seems now to be in a comparatively healthful condition." D. H. Clark, one of the number dismissed, has been restored, the faculty having become satisfied of his innocence.

**SIAM.**—The members of this mission, in a General Letter dated January 1, say, "The truths of Christianity have had an increasing influence upon the minds of this people during the past year. The opposition raised against us and our tracts has contributed not a little to produce this effect. There have not been wanting those, both among the Siamese and Chinese, who have expressed their desire to receive baptism." For the last few months there has been an increasing readiness to receive the publications of the mission.

**BORNEO.**—Mr. Thomson, writing from Karangan, in October last, says, "Nothing has happened of a very thrilling character among this people; though we consider the general aspect of things quite as encouraging as we anticipated. Our hopes are even stronger than they were sometime ago, that the Lord has a work for us to do here."

Messrs. Doty and Pohlman, having received permission from the Prudential Committee to remove to China in case their brethren should

approve the step, the mission decided in December last, that they ought to go there as soon as practicable.

**SOUTH AFRICA.**—Mr. Grout, writing from Cape Town, April 13, says:

Day before yesterday I received a communication from the Cape Government, containing an appointment as Government missionary to the natives of Natal upon a salary of £150 a year, to be confirmed by the home government; I also received a statement that Doct. Adams would have the same offer made to him. Mr. Lindley is appointed preacher to the Boers. The people here have raised about £170 for our support and assistance.

## DONATIONS,

### RECEIVED IN JUNE.

|                                                                                                                                                                                                                                                              |               |
|--------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|---------------|
| <b>Board of Foreign Missions in Ref. Dutch Ch.</b>                                                                                                                                                                                                           |               |
| W. R. Thompson, New York, Tr. (of wh. fr. T. Frelinghuysen, to const. Rev. THOMAS H. SKINNER, Jr. of Paterson, N. J., an H. M. 100;)                                                                                                                         | 1,182 47      |
| <b>Auburn &amp; Vic. N. Y. H. Iverson, Jr. Agent.</b>                                                                                                                                                                                                        |               |
| Aurora, 1st pres. ch. and so.                                                                                                                                                                                                                                | 50 00         |
| Manlius, Rev. D. Platt,                                                                                                                                                                                                                                      | 6 00          |
| Skaneateles, Pres. ch. m. c.                                                                                                                                                                                                                                 | 33 00—89 00   |
| <b>Barnstable Co. Ms. Aux. So. W. Crocker, Tr.</b>                                                                                                                                                                                                           |               |
| Sandwich, Evan. cong. ch. and so. a bal.                                                                                                                                                                                                                     | 10 09         |
| W. Barnstable, J. Crocker and Miss S. Crocker, wh. cons. Rev. PHINEAS FISH of Marshfield, an H. M.                                                                                                                                                           | 50 00—60 09   |
| <b>Berkshire Co. Ms. Aux. So. T. Green, Tr.</b>                                                                                                                                                                                                              |               |
| Becket, Cong. ch. and so.                                                                                                                                                                                                                                    | 33 17         |
| <b>Boston, Ms. By S. A. Danforth, Agent,</b><br>(of wh. fr. juv. miss. so. of Garden-st. ch. 76; fr. fem. benev. so. of Salem-st. ch. for Joseph H. Towne, Ceylon, 90; prev. ack. fr. juv. miss. of do. for Philip S. Page, do. 90; for sch. in do. 16, 26;) | 365 61        |
| <b>Brookfield Assoc. Ms. A. Newell, Tr.</b>                                                                                                                                                                                                                  |               |
| Barre, a friend,                                                                                                                                                                                                                                             | 5 00          |
| <b>Buffalo &amp; Vic. N. Y. J. Crocker, Agent.</b>                                                                                                                                                                                                           |               |
| Buffalo, 1st pres. ch. m. c. wh. const. THOMAS FARNHAM an H. M. 104, 10; a s. for A. Bryant, Ceylon, 90; I. R. Lee, wh. const. PHILIP G. COOK an H. M. 100;                                                                                                  | 294 10        |
| Lancaster, Pres. ch.                                                                                                                                                                                                                                         | 11 00—335 10  |
| <b>Caledonia Co. Vt. Conf. of Chs. E. Jewett, Tr.</b>                                                                                                                                                                                                        |               |
| Barnet, Cong. ch. and so. m. c.                                                                                                                                                                                                                              | 6 00          |
| Cabot, Cong. ch.                                                                                                                                                                                                                                             | 20 00         |
| St. Johnsbury, 3d cong. ch. and so. m. c. 63, 41; indiv. 8, 40; L. Clark, 90;                                                                                                                                                                                | 91 81         |
| Waterford, A friend,                                                                                                                                                                                                                                         | 5 00—129 81   |
| <b>Charleston &amp; Vic. S. C. Aux. So. R. L. Stewart, Tr.</b>                                                                                                                                                                                               |               |
| Charleston, Cir. ch. 102, 83; m. c. 17, 77; 3d pres. ch. m. c. 26, 35;                                                                                                                                                                                       | 146 85        |
| <b>Chautauque Co. N. Y. Aux. So. I. H. Taylor, Tr.</b>                                                                                                                                                                                                       |               |
| Westfield, Pres. ch.                                                                                                                                                                                                                                         | 10 00         |
| <b>Cheshire Co. N. H. Aux. So. S. A. Gerould, Tr.</b>                                                                                                                                                                                                        |               |
| Abstead, Miss E. Newell,                                                                                                                                                                                                                                     | 1 00          |
| Dublin, Contrib.                                                                                                                                                                                                                                             | 26 50         |
| Jaffrey, Miss M. Baker,                                                                                                                                                                                                                                      | 1 00          |
| Keene, Gent. 6, 50; m. c. 10, 10;                                                                                                                                                                                                                            | 16 00         |
| Marlboro', Trin. ch. m. c. 15, 86; indiv. 4, 75;                                                                                                                                                                                                             | 20 61         |
| New Alstead, m. c.                                                                                                                                                                                                                                           | 17 00         |
| Surry, m. c.                                                                                                                                                                                                                                                 | 1 90          |
| Swanzey, Miss M.                                                                                                                                                                                                                                             | 1 00          |
| Winchester, Mr. Jewell,                                                                                                                                                                                                                                      | 2 00—87 61    |
| <b>Chittenden Co. Vt. Aux. So. W. I. Seymour, Tr.</b>                                                                                                                                                                                                        |               |
| Burlington, H. P. Hickok,                                                                                                                                                                                                                                    | 25 00         |
| <b>Cumberland Co. Ms. Aux. So. D. Evans, Tr.</b>                                                                                                                                                                                                             |               |
| North Bridgeton, Cong. ch. and so.                                                                                                                                                                                                                           | 9 35          |
| <b>Essex Co. North. Ms. Aux. So. J. Caldwell, Tr.</b>                                                                                                                                                                                                        |               |
| Ipswich, Rev. C. Kimball, 10; Linebrook, m. c. 16; la. 6, 37;                                                                                                                                                                                                | 33 37         |
| Newburyport, Dr. Dana's so. m. c. and coll. 131, 50; Mr. Dimmick's so. m. c. 29, 36;                                                                                                                                                                         | 160 76        |
| Rowley, Mr. Pike's so.                                                                                                                                                                                                                                       | 76 00         |
| W. Newbury, W. par. 9, 65; indiv. 7, 37; m. c. 3;                                                                                                                                                                                                            | 90 02—269 13  |
| <b>Fairfield Co. East, Ct. Aux. So. S. Sterling, Tr.</b>                                                                                                                                                                                                     |               |
| Brookfield, A lady,                                                                                                                                                                                                                                          | 10 00         |
| <b>Fairfield Co. West, Ct. Aux. So. C. Marvin, Tr.</b>                                                                                                                                                                                                       |               |
| Greenwich, Miss S. Mead, wh. const. Rev. SAMUEL G. COX of Greenwich, and Rev. MRAD HOLMES of Stanwich, H. M.                                                                                                                                                 | 100 00        |
| <b>Franklin Co. Vt. Aux. So. C. F. Safford, Tr.</b>                                                                                                                                                                                                          |               |
| Enosburgh, Gent. 17; la. 23;                                                                                                                                                                                                                                 | 40 00         |
| <b>Genes &amp; Vic. N. Y. C. A. Cook, Agent.</b>                                                                                                                                                                                                             |               |
| Bristol, Mrs. P. Whitmarsh,                                                                                                                                                                                                                                  | 15 00         |
| Centerfield, Rev. Mr. Ward,                                                                                                                                                                                                                                  | 16 00         |
| East Bloomfield, 1st cong. ch.                                                                                                                                                                                                                               | 75 00         |
| Geneva, Pres. ch. R. S. 5; la. 52, 06; 57 06                                                                                                                                                                                                                 |               |
| Junius, Pres. ch. 30; Rev. J. Merrill, 19;                                                                                                                                                                                                                   | 42 00         |
| Lyons, Pres. ch. m. c. 16, 33; a s. 14, 27;                                                                                                                                                                                                                  | 30 60         |
| Mexico,                                                                                                                                                                                                                                                      | 9 00          |
| Prattsburgh, M. Waldo,                                                                                                                                                                                                                                       | 10 00—254 00  |
| <b>Grafton Co. N. H. Aux. So. W. Green, Tr.</b>                                                                                                                                                                                                              |               |
| Dalton, m. c. 3, 20; Rev. H. Wood, 3; 6 20                                                                                                                                                                                                                   |               |
| Danbury, Contrib.                                                                                                                                                                                                                                            | 10 00         |
| Plymouth, m. c.                                                                                                                                                                                                                                              | 33 64—48 84   |
| <b>Greene Co. N. Y. Aux. So. Rev. Dr. Porter, Tr.</b>                                                                                                                                                                                                        |               |
| Windham Centre, Young people's m. c.                                                                                                                                                                                                                         | 14 30         |
| <b>Hampden Co. Ms. Aux. So. C. Merriam, Tr.</b>                                                                                                                                                                                                              |               |
| Blandford, Gent. 45, 01; la. 69, 50; m. c. 15;                                                                                                                                                                                                               | 129 51        |
| Longmeadow, A friend,                                                                                                                                                                                                                                        | 50 00         |
| Monson, Cong. ch. and so. for sup. of Mr. Merrick, 171, 71; contrib. 50; m. c. 90, 36; la. wh. const. Rev. S. C. BARTLETT an H. M. 56, 29; m. c. at North Factory, 18, 12;                                                                                   | 316 48        |
| Westfield, Mr. Davis's so. 140; m. c. 52;                                                                                                                                                                                                                    | 192 00—467 90 |
| <b>Hampshire Co. Ms. Aux. So. J. D. Whitney, Tr.</b>                                                                                                                                                                                                         |               |
| Amherst, 1st par. a s. for Nos. miss. Belchertown, E. Montague, 10; Miss S. Montague, 5;                                                                                                                                                                     | 15 00         |
| Northampton, E. Williams,                                                                                                                                                                                                                                    | 50 00         |
| Plainfield, Mrs. L. R. Snell,                                                                                                                                                                                                                                | 4 00          |
| South Hadley, Teachers in Mt. Holyoke sem. sum. 374; pupils in do. 383; wh. const. Miss SOPHIA D. HAZEN, Miss ROSA M. PARSONS and Miss CATHARINE A. WRIGHT H. M.                                                                                             | 657 00        |
| Williamsburgh, 1st cong. so. a s. for David E. Goodwin, Ceylon,                                                                                                                                                                                              | 25 00—700 00  |
| <b>Hartford Co. Ct. Aux. So. H. A. Perkins, Tr.</b>                                                                                                                                                                                                          |               |
| East Windsor, 1st so. m. c. 6, 09;                                                                                                                                                                                                                           | 20 62         |
| Wapping so. m. c. 14, 53;                                                                                                                                                                                                                                    | 20 62         |
| Hartford, 1st so. m. c. 14, 70; A. 50; 64 70                                                                                                                                                                                                                 |               |
| Hartland, East, Coll. and m. c.                                                                                                                                                                                                                              | 25 00         |
| Suffield, J. Fowler, to const. Mrs. JULIA A. STREE an H. M.                                                                                                                                                                                                  | 100 00—210 22 |
| <b>Hartford Co. South, Ct. Aux. So. H. S. Ward, Tr.</b>                                                                                                                                                                                                      |               |
| Glastenbury, S. so. 30; Eastbury so. m. c. 16, 63;                                                                                                                                                                                                           | 46 63         |
| <b>Hillsboro' Co. N. H. Aux. So. J. A. Wheat, Tr.</b>                                                                                                                                                                                                        |               |
| Goffstown, Mrs. I. B.                                                                                                                                                                                                                                        | 1 00          |
| Nashua, A friend,                                                                                                                                                                                                                                            | 100 00        |
| New Ipswich, Mrs. D. Everett,                                                                                                                                                                                                                                | 15 00—114 00  |
| <b>Kennebec Co. Ms. Conf. of Chs. B. Nason, Tr.</b>                                                                                                                                                                                                          |               |
| Chesterville, m. c. 6; a lady, dec'd, 5; 11 00                                                                                                                                                                                                               |               |
| Winthrop, A. Stanley,                                                                                                                                                                                                                                        | 2 00—12 00    |
| <b>Lincoln Co. Ms. Aux. So.</b>                                                                                                                                                                                                                              |               |
| Alna, m. c.                                                                                                                                                                                                                                                  | 14 00         |
| Litchfield, Cong. ch.                                                                                                                                                                                                                                        | 5 00          |
| Wiscasset, La.                                                                                                                                                                                                                                               | 12 00—31 00   |
| <b>Lowell &amp; Vic. Ms. W. Davidson, Agt.</b>                                                                                                                                                                                                               |               |
| Lowell, John-st. ch.                                                                                                                                                                                                                                         | 50 00         |
| <b>Merrimack Co. N. H. Aux. So. G. Hutchins, Tr.</b>                                                                                                                                                                                                         |               |
| Dunbarton, Coll.                                                                                                                                                                                                                                             | 18 50         |
| Littleton, Mr. and Mrs. A. Allen,                                                                                                                                                                                                                            | 4 00          |
| Northfield and Sanbornton Bridge, Cong. ch. & so. 20, 50; m. c. 13, 50;                                                                                                                                                                                      | 33 00         |
| Salisbury, Cong. ch. and so.                                                                                                                                                                                                                                 | 70 89—126 22  |
| <b>Michigan, Aux. So. E. Bingham, Tr.</b>                                                                                                                                                                                                                    |               |
| Adrian, Cong. ch. 20; m. c. 23;                                                                                                                                                                                                                              | 43 00         |
| Ann Arbor, A lady,                                                                                                                                                                                                                                           | 50            |
| Birmingham, Pres. ch.                                                                                                                                                                                                                                        | 19 34         |
| Bloomfield, Wing Lake pres. ch.                                                                                                                                                                                                                              | 4 00          |

|                                                           |               |                                                            |                |
|-----------------------------------------------------------|---------------|------------------------------------------------------------|----------------|
| Brandon, J. Rankin,                                       | 10 00         | Braintree, S. par. gent. and la. 32,43;                    |                |
| Detroit, Pres. ch. 25,36; Mrs. Scott's                    |               | m. c. 17,16;                                               | 49 59          |
| schol. 89c.                                               | 96 25         | Braintree and Weymouth, Union so.                          |                |
| Dexter, Cong. ch. wh. and prev. dona.                     |               | m. c. 22,66; gent. and la. 32,34;                          | 55 00          |
| const. Rev. W. C. DENISON an H. M.                        | 96 60         | Bridgewater, Trin. so. m. c. 16,30;                        |                |
| Flint, Pres. ch.                                          | 6 00          | gent. 4;                                                   | 22 30          |
| Granville, 1st cong. ch.                                  | 3 00          | E. and W. Bridgewater, Evan. so.                           |                |
| Homer, 1st pres. ch.                                      | 33 00         | gent. and la.                                              | 52 32          |
| Lodi, Pres. ch.                                           | 19 91         | Hanover, Gent. and la. 10,50; m. c.                        |                |
| Mishawaka, Ia. Pres. ch. m. c.                            | 17 00         | 8,70;                                                      | 19 20          |
| Monroe, Pres. ch. 19,50; a lady, 4,84;                    | 94 34         | Hanson, Gent. and la. 20; m. c. 14,                        |                |
| Northville, 1st pres. ch.                                 | 7 00          | 18; a sister in the church to const.                       |                |
| Pottiac, P. D. 5; indiv. 3;                               | 8 00          | Rev. S. L. Rockwood an H. M. 50;                           | 84 18          |
| Romeo, Cong. ch.                                          | 8 50          | North Bridgewater, 1st par. gent. and                      |                |
| Saline, Pres. ch.                                         | 22 29         | la. 152; m. c. 16; S. par. gent. 26,                       |                |
| Ypsilanti, Pres. ch. 35,25; G. N.                         |               | 81; la. 37,15; la. benev. so. 6,17;                        |                |
| Skinner, 10; Miss Clark, 10;                              | 55 25         | m. c. 5,97;                                                | 236 10         |
|                                                           | 326 98        | North Weymouth, 1st ch. and so. to                         |                |
| Ded. disc.                                                | 5 00—321 98   | const. EDENEZER HUMPHRY an                                 |                |
| <i>Middlesex South, Ms. Conf. of Chs. Rev. G. E.</i>      |               | H. M.                                                      | 100 00         |
| Day, Tr.                                                  |               | Randolph, 1st par. gent. 74,99; la.                        |                |
| Hopkinton, La. in Mr. Webster's so.                       | 50 00         | 34,50;                                                     | 109 49         |
| Marce Co. & Vic. N. Y. E. Ely, Agent.                     |               | Weymouth, S. par. m. c. 14; la. 39,96;                     | 53 96—1,071 39 |
| Adams Basin, Pres. ch.                                    | 4 00          | <i>Penobscot Co. Me. Aux. So. E. F. Duren, Tr.</i>         |                |
| Medina, Pres. ch. 40,29; juv. miss.                       |               | Bangor, 1st cong. ch. and so. m. c. 57;                    |                |
| so. 2,12;                                                 | 42 41         | N. Harlow, for miss. sch. 25; Ham-                         |                |
| Nunda, A friend,                                          | 4 83          | mond-st. cong. ch. 118,91; a. s. for                       |                |
| Rochester, 1st pres. ch. 102,62; Mrs.                     |               | sch. at Bobek, 52,27;                                      | 253 18         |
| Ray, 30; a. s. inf. class Washing-                        |               | Dedham, m. c.                                              | 7 56           |
| ton-st. ch. 1,50;                                         | 134 12        | Foxcroft and Dover, Cong. ch. m. c.                        | 8 32           |
| Webster, Rev. L. Brooks,                                  | 5 00—190 36   | Garland, m. c. 2; juv. miss. so. 3; la.                    |                |
| <i>New Haven City, Ct. Aux. So. A. H. Malby, Agent.</i>   |               | 4,50;                                                      | 9 50           |
| <i>New Haven, Officers and students of Yale</i>           |               | North Bangor, Cong. ch.                                    | 7 82           |
| coll. 681,69; North ch. a. s. for New Ha-                 |               | Orono, Cong. ch.                                           | 10 20—296 88   |
| ven sch. at Ceylon, 42,09; 1st ch. and so.                |               | <i>Pilgrim Aux. So. Ms.</i>                                |                |
| 30,30; union meeting m. c. 33; 3d ch. do.                 |               | Carver, Miss. so.                                          | 36 00          |
| 5,27; do. Church-st. ch. m. c. 5,75;                      | 798 30        | Plymouth, 3d ch. la.                                       | 29 00—65 00    |
| <i>New Haven Co. East, Ct. Aux. So. A. H.</i>             |               | <i>Rockingham Co. N. H. Conf. of Chs. S. H. Piper, Tr.</i> |                |
| Malby, Agent.                                             |               | New Market, La. River cong. ch. and so.                    | 18 75          |
| Durham, Benev. so.                                        | 30 00         | <i>Rutland Co. Vt. Aux. So. W. Page, Tr.</i>               |                |
| Madison, Cong. ch. m. c.                                  | 16 00—46 00   | East Rutland, m. c.                                        | 12 07          |
| <i>New York City and Brooklyn, Aux. So. J. W.</i>         |               | Middletown, m. c.                                          | 4 22           |
| Tracy, Tr.                                                |               | Pawlet, m. c.                                              | 31 77          |
| (Of wh. S. Mrs. C. C. Armstrong, to const.                |               | Pittsford, Gent. and la.                                   | 22 00          |
| Miss JANE W. ARMSTRONG an H. M. 100;)                     | 876 62        | Tinmouth, Ch. and so.                                      | 13 16          |
| <i>Newark Co. Me. Aux. So. Rev. S. Harding, Tr.</i>       |               | West Rutland, m. c. 10,71; Souther-                        |                |
| Dedham, S. par. ch. and so.                               | 35 50         | land Falls, fem. sew. cir. 5;                              | 15 71—98 93    |
| Dorchester, Gent. 213,65; la. 89; m.                      |               | <i>Somerset Co. Me. Aux. So. C. Selden, Tr.</i>            |                |
| c. 37,38; Village ch. 97,80;                              | 437 80        | Mercer, Cong. ch. m. c.                                    | 4 98           |
| Dover, 2d cong. ch. and so.                               | 6 00          | Solon,                                                     | 1 00—5 98      |
| Foxboro', Mr. Poor's ch. and so. wh.                      |               | <i>Stafford Co. N. H. Aux. So. E. J. Lane, Tr.</i>         |                |
| const. DANIEL L. HEWINS an H.                             |               | Barrington, Cong. ch. and so.                              | 13 00          |
| M. 204,85; m. c. 14,55; three boys,                       |               | Dover, m. c.                                               | 19 60          |
| for ed. in Ceylon, 1,01; a. s. class,                     |               | Meredith Bridge, Cong. ch. and so.                         | 75 00          |
| 1,45; D. Carpenter to const. ERAS-                        |               | Rochester, Cong. ch. and so.                               | 66 50          |
| TUS P. CARPENTER an H. M. 100;                            | 321 86        | Wakefield, do.                                             | 15 00—188 50   |
| Franklin,                                                 | 13 87         | <i>Taunton &amp; Vic. Ms. Aux. So.</i>                     |                |
| Medway, 1st ch. and so. 168,86; 2d                        |               | Pawtucket, Gent.                                           | 95 00          |
| do. 5,50; Village ch. and so. wh.                         |               | <i>Tolland Co. Ct. Aux. So. J. R. Flynt, Tr.</i>           |                |
| const. JULIUS C. HURD of Medway,                          |               | Bolton, Gent. and la.                                      | 28 37          |
| and Rev. HARVEY ADAMS of Far-                             |               | North Coventry, Gent.                                      | 2 29           |
| mington, Iowa, H. M. 185,30;                              | 363 66        | South Coventry, La.                                        | 34 95          |
| Roxbury, Eliot ch. and so. m. c. 23,                      |               | Stafford Spa, G. M. Ives,                                  | 20 00—85 61    |
| 11; gent. 20; Davis-st. m. c. 2,38;                       | 45 39         | <i>Union Conf. of Chs. Me. S. Andrews, Tr.</i>             |                |
| Stoughton, 4,37; a friend, 6;                             | 10 37         | Albany, Cong. ch. and so.                                  | 4 65           |
|                                                           | 1,234 45      | Andover, m. c. 4,30; benev. so. 4,35;                      | 8 65           |
| Ded. unc. note,                                           | 5 00—1,229 45 | Bethel, Cong. ch. and so. 10; Miss S.                      |                |
| <i>Old Colony Asso. Ms. H. Coggeshall, Tr.</i>            |               | Carter, dec'd, 5;                                          | 15 00          |
| South Dartmouth, Cong. ch. m. c.                          | 15 00         | Rumford, Cong. ch.                                         | 10 00          |
| <i>Orinda Co. N. Y. Aux. So. A. Thomas, Tr.</i>           |               | South Paris, do.                                           | 5 64—43 94     |
| Oriskany Falls, Cong. ch. m. c. 11;                       |               | <i>Valley of the Mississippi, Aux. So.</i>                 |                |
| Rev. P. Field, 12;                                        | 23 00         | G. L. Weed, Tr.                                            | 1,378 37       |
| Vernon, Mt. Vernon pres. ch.                              | 100 00—123 00 | <i>Washington Co. N. Y. Aux. So. M. Freeman, Tr.</i>       |                |
| <i>Orange Co. Vt. Aux. So. H. Hale, Tr.</i>               |               | North Granville, m. c.                                     | 25 00          |
| Newbury, Centre s. a. for G. W.                           |               | <i>Windham Co. Vt. Aux. So. A. E. Dwinell, Tr.</i>         |                |
| Campbell, Ceylon,                                         | 10 00         | Brattleboro', E. par. gent. 72,25; la.                     |                |
| Williamstown, Cong. ch. and so.                           | 11 57—21 57   | 64,72; m. c. 16,09; a. s. 4; W. par.                       |                |
| <i>Orange Co. N. Y. Aux. So. Rev. A. E. Campbell, Tr.</i> |               | coll. 91,27; m. c. 34,73; a. s. 93c;                       |                |
| New Berlin, a. s. 45; prev. rec'd, for Julius             |               | Rev. C. Kidder, 10; Mrs. Kidder,                           |                |
| S. Pattengill, Ceylon.                                    |               | 10;                                                        | 303 99         |
| <i>Palatine Miss. So. Ms. E. Alden, Tr.</i>               |               | Dummerston, coll. 16,03; a. s. 1,60;                       | 17 63          |
| Abington, 1st par. gent. 52,75; la. 44;                   |               | Fayetteville, coll. 13,50; m. c. 6,50;                     |                |
| S. par. m. c. 50; E. Whitman, 40;                         |               | la. 3;                                                     | 23 00          |
| Rev. D. Thomas, 5; M. Ford, 1;                            |               | Grafton, coll. 55,76; m. c. 21; J. Bar-                    |                |
| 3d par. gent. 38,50; la. 32,18; m. c.                     |               | rett, 20; a friend, by A. K. 3;                            | 99 76          |
| 17,32; wh. const. Rev. HORACE D.                          |               | Putney, coll. 20; m. c. 11;                                | 31 00          |
| WALKER an H. M.; 4th par. m. c.                           |               | Townshend, Gent. 42,97; la. 33,12;                         |                |
| 8,50;                                                     | 299 25        | inf. s. class, 1,07;                                       | 77 16          |
|                                                           |               | Wardsboro', coll. 10,45; fem. hea.                         |                |
|                                                           |               | sch. so. 20; a. s. 64c.                                    | 31 09—583 63   |

|                                                           |                    |
|-----------------------------------------------------------|--------------------|
| <i>Windham Co. North, Ct. Aux. So. G. Danielson, Tr.</i>  |                    |
| Thompson, Joseph B. Gay, wh. const. him                   | 100 00             |
| an H. M.                                                  |                    |
| <i>Windsor Co. Ft. Aux. So. E. C. Tracy, Tr.</i>          |                    |
| A friend,                                                 | 20 00              |
| Weathersfield, East so.                                   | 12 61              |
| Windsor, m. c. 41,98; la. 21;                             | 62 98              |
| Woodstock, La.                                            | 50 00—145 50       |
| <i>York Co. Ms. Conf. of Chs. Rev. G. W. Cressey, Tr.</i> |                    |
| Lyman, Ch.                                                | 7 18               |
| Saco, Cong. so. benev. so. and m. c.                      |                    |
| 88,33; la. benev. so. for Madura                          |                    |
| miss. 20;                                                 | 108 33             |
| Shapleigh, Rev. A. Loring and wife,                       | 4 00—119 51        |
| <b>Total from the above sources,</b>                      | <b>\$13,165 98</b> |

## VARIOUS COLLECTIONS AND DONATIONS.

|                                                                                                                                                                                                                                             |          |
|---------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|----------|
| <i>Av. of lectures in Washington co. N. Y. by C.</i>                                                                                                                                                                                        |          |
| Wright, 90; indiv. by Dr. Scudder, 11,55;                                                                                                                                                                                                   |          |
| chil. by do. 5,92;                                                                                                                                                                                                                          | 107 47   |
| <i>Albany, N. Y. 4th pros. ch. miss. so.</i>                                                                                                                                                                                                | 100 00   |
| <i>Ames, N. Y. Fem. sew. so.</i>                                                                                                                                                                                                            | 4 00     |
| <i>Amity, N. Y. Pres. ch.</i>                                                                                                                                                                                                               | 24 67    |
| <i>Andover, Ms. W. par. gent. 48,50; m. c. 18;</i>                                                                                                                                                                                          |          |
| la. 38;                                                                                                                                                                                                                                     | 104 50   |
| <i>Arauc &amp; Gibson, Pa. Pres. chs.</i>                                                                                                                                                                                                   | 10 00    |
| <i>Auburn, Ms. m. c.</i>                                                                                                                                                                                                                    | 7 00     |
| <i>Augusta, Ill. Coll.</i>                                                                                                                                                                                                                  | 9 00     |
| <i>Belleport, N. Y. Cong. ch.</i>                                                                                                                                                                                                           | 19 06    |
| <i>Bethany, N. Y. Pres. ch.</i>                                                                                                                                                                                                             | 9 81     |
| <i>Billeria, Ms. Ortho. cong. ch. m. c.</i>                                                                                                                                                                                                 | 15 26    |
| <i>Brockville, Ia. Rev. O. N. Chapin,</i>                                                                                                                                                                                                   | 5 00     |
| <i>Burlington, Ms. m. c.</i>                                                                                                                                                                                                                | 1 12     |
| <i>Burlington Green, N. Y. Scotch pres. ch.</i>                                                                                                                                                                                             | 7 25     |
| <i>Canterbury, N. Y. Pres. ch. coll. 23; a friend, 20;</i>                                                                                                                                                                                  | 43 00    |
| <i>Carlisle, N. Y. Pres. ch. 24; Rev. C. Wadsworth, wh. and prev. dona. const. Mrs. THERESA E. WADSWORTH an H. M. 50;</i>                                                                                                                   | 74 00    |
| <i>Carlisle, Pa. Pres. ch. (of wh. a fam. off'g. to const. Rev. ELLIS I. NEWTON an H. M. 50;)</i>                                                                                                                                           |          |
| 141,62; dis. 40c.                                                                                                                                                                                                                           | 141 22   |
| <i>Charlestown, Ms. Winthrop ch. and so.</i>                                                                                                                                                                                                | 1,000 00 |
| <i>Chelsea, Ms. Winnisimmet ch. and so. m. c.</i>                                                                                                                                                                                           | 36 00    |
| <i>Chester, N. Y. Pres. ch.</i>                                                                                                                                                                                                             | 31 24    |
| <i>Coventry, R. I. 1st cong. ch. m. c.</i>                                                                                                                                                                                                  | 13 00    |
| <i>Cuba, W. I. A young man,</i>                                                                                                                                                                                                             | 3 22     |
| <i>Cullodensville, Ga. R. Holmes,</i>                                                                                                                                                                                                       | 10 00    |
| <i>Danville, Pa. M. Montgomery,</i>                                                                                                                                                                                                         | 20 00    |
| <i>Darby, Pa. Pres. ch. s. s.</i>                                                                                                                                                                                                           | 5 00     |
| <i>East Cambridge, Ms. Evan. cong. ch. m. c.</i>                                                                                                                                                                                            | 5 43     |
| <i>East Whitehall, N. Y. Cong. so.</i>                                                                                                                                                                                                      | 15 00    |
| <i>Elizabethport, N. J. A lady,</i>                                                                                                                                                                                                         | 5 00     |
| <i>Fairfield, N. J. Fem. miss. mite so.</i>                                                                                                                                                                                                 | 12 50    |
| <i>Fairport, N. Y. Cong. ch.</i>                                                                                                                                                                                                            | 10 00    |
| <i>Fishkill, N. Y. 1st pres. ch.</i>                                                                                                                                                                                                        | 27 25    |
| <i>Florida, N. Y. Pres. ch.</i>                                                                                                                                                                                                             | 49 25    |
| <i>Fort Covington, N. Y. m. c. 50; fem. so. 20;</i>                                                                                                                                                                                         |          |
| B. Raymond, 10; C. Marsh, 10; R. Martin,                                                                                                                                                                                                    |          |
| 10; wh. const. BENJAMIN RAYMOND an H. M.                                                                                                                                                                                                    | 100 00   |
| <i>Frankfort, Me. J. Boyd,</i>                                                                                                                                                                                                              | 1 00     |
| <i>Galway, N. Y. Rev. A. L. Chapin,</i>                                                                                                                                                                                                     | 5 00     |
| <i>Hanover, N. J. 1st pres. ch.</i>                                                                                                                                                                                                         | 55 00    |
| <i>Harrisonburgh, Va. Pres. ch. s. s.</i>                                                                                                                                                                                                   | 18 22    |
| <i>Honesdale, Pa. Pres. ch. 87,81; m. c. 20;</i>                                                                                                                                                                                            | 107 81   |
| <i>Kingsboro', N. Y. Mrs. A. Potter, wh. const. CALER JOHNSON an H. M. 100; J. W. J. 1;</i>                                                                                                                                                 |          |
| M. C. B. 50c.                                                                                                                                                                                                                               | 101 50   |
| <i>Lawrenceville, N. Y. Pres. ch. 25; Mrs. M. Hudson, 10;</i>                                                                                                                                                                               | 35 00    |
| <i>Leacock &amp; Middle Octorara, Pa. Cong.</i>                                                                                                                                                                                             | 37 50    |
| <i>Little Compton, R. I. Fem. benev. so.</i>                                                                                                                                                                                                | 31 75    |
| <i>Malden, Ms. m. c.</i>                                                                                                                                                                                                                    | 25 00    |
| <i>Mendham, N. Y. S. Thompson, 10; Miss Wilson, 10;</i>                                                                                                                                                                                     | 20 00    |
| <i>Montgomery, N. Y. 1st pres. ch. 33; T. L. J. 4;</i>                                                                                                                                                                                      | 37 00    |
| <i>Mt. Pleasant, Pa. Pres. ch. m. c.</i>                                                                                                                                                                                                    | 17 80    |
| <i>Nantucket, Ms. 1st cong. ch. for Hilo,</i>                                                                                                                                                                                               | 70 64    |
| <i>New Jersey, A friend,</i>                                                                                                                                                                                                                | 3 00     |
| <i>Newton, Ms. W. par. bal. of coll.</i>                                                                                                                                                                                                    | 10 00    |
| <i>Ninereh, N. Y. W. M. Hoyt,</i>                                                                                                                                                                                                           | 5 00     |
| <i>North Scituate, R. I. m. c.</i>                                                                                                                                                                                                          | 30 85    |
| <i>Ohio, A friend,</i>                                                                                                                                                                                                                      | 10 00    |
| <i>Philadelphia, Pa. Clinton-st. pres. ch. J. M. Paul, to const. JOHN M. PAUL, Jr. an H. M. 100; R. W. Green, 8; miss. so. of a young la. sch. to ed. hea. youth, 70; fem. union miss. mite so. 35,55; 11th pres. ch. youth's miss. so.</i> |          |

|                                                                                                                                                                                                                           |                    |
|---------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|--------------------|
| for Mr. Forman, 107,58; fem. so. to ed. hea. youth, 45; Mrs. Bayard, for a child in Gaboon, 15; 5th pres. ch. fem. s. s. for William Werrell, Ceylon, 20; Mr. S. 1; A. G. R. A. 2; N. P. 3; 1st pres. ch. G. F. Dale, 50; | 457 13             |
| <i>Port Penn, Del. Miss C. Smith,</i>                                                                                                                                                                                     | 10 00              |
| <i>Poughkeepsie, N. Y. 1st pres. ch.</i>                                                                                                                                                                                  | 50 00              |
| <i>Rockville, W. T. Rev. J. D. Stovins,</i>                                                                                                                                                                               | 20 00              |
| <i>Rondout, N. Y. Pres. ch. wh. and prev. dona. const. WALTER B. CRANE an H. M.</i>                                                                                                                                       | 45 65              |
| <i>Sag Harbor, N. Y. Pres. ch. Mr. Hunting, 10;</i>                                                                                                                                                                       |                    |
| Mr. D. 5;                                                                                                                                                                                                                 | 15 00              |
| <i>Shepherdstown, Va. J. Melvin, Sen.</i>                                                                                                                                                                                 | 10 00              |
| <i>South Middletown, N. Y. Coll. 50,53; cong. ch. 2,55;</i>                                                                                                                                                               | 53 38              |
| <i>South Prairieville, W. T. S. Hinman,</i>                                                                                                                                                                               | 10 00              |
| <i>Streetsville, C. W. Rev. W. Rintoul,</i>                                                                                                                                                                               | 7 00               |
| <i>Tawkesbury, Ms. Cong. so.</i>                                                                                                                                                                                          | 68 65              |
| <i>Union City, Mich. Cong. ch. m. c. 10,52; juv. miss. so. in s. s. 12,52;</i>                                                                                                                                            | 23 04              |
| <i>Whitehall, N. Y. Pres. ch. m. c. 60; s. s. teacher, 25; s. s. miss. so. for schs. in Oromiah, 5;</i>                                                                                                                   | 90 00              |
| <i>Willoughby, O. Miss S. Shepard,</i>                                                                                                                                                                                    | 1 00               |
| <i>Wilmington, Ms. Coll.</i>                                                                                                                                                                                              | 6 90               |
| <i>Wilmington, Del. Hanover-st. pres. ch. 84,75; miss. so. of s. s. for sch. of Mr. Lawrence, Dindigul, 56,96;</i>                                                                                                        | 141 71             |
| <i>Woodstock, Va. Pres. ch. s. s.</i>                                                                                                                                                                                     | 1 78               |
| <i>Unknown, rec'd at Gen. Conf. at Bath, Me. m. c. 13,21; coll. 7; a fem. friend, 5;</i>                                                                                                                                  | 25 21              |
|                                                                                                                                                                                                                           | <b>\$16,849 95</b> |

## LEGACIES.

|                                                                                     |                   |
|-------------------------------------------------------------------------------------|-------------------|
| <i>Brockport, N. Y. Daniel Blish, by P. Sutphen, Ex'r, (prev. rec'd, 500;)</i>      | 45 00             |
| <i>Franklin, Ct. Dyer McCall, by H. Strong, (prev. rec'd, 500;)</i>                 | 800 00            |
| <i>Lee, Ms. Mrs. Tumme Adams, by H. Bartlett, Ex'r, (prev. rec'd, 915,62;)</i>      | 155 36            |
| <i>Meriden, Ct. Rev. Erasmus Ripley, by B. Andrews, Ex'r, 962,03; less exps. 5;</i> | 957 63            |
| <i>Newark, N. J. Miss Nancy H. Roberts, by E. W. Magie, Ex'r,</i>                   | 50 00             |
| <i>St. Johnsbury, Vt. Mrs. Lucy H. Howes, by J. Hutchinson, Ex'r,</i>               | 5 00              |
| <i>Strongsville, O. J. Whitney, by O. Smith, Ex'r, (prev. rec'd, 280;)</i>          | 100 00            |
|                                                                                     | <b>\$2,112 39</b> |

Amount of donations and legacies acknowledged in the preceding lists, \$18,962 24. Total from August 1st to June 30th, \$209,822 64.

## DONATIONS IN CLOTHING, &amp;c.

|                                                                                                                              |        |
|------------------------------------------------------------------------------------------------------------------------------|--------|
| <i>Franklin, N. H. A box, fr. la. sew. so. and juv. sew. cir.</i>                                                            | 23 00  |
| <i>Franklin, Vt. A barrel, fr. la. of cong. so.</i>                                                                          | 30 21  |
| <i>Hartford, Ct. A box and bundle of paper, fr. a friend.</i>                                                                |        |
| <i>Lysander, N. Y. A box, fr. la. sew. so. of pres. ch. for Ojibwa miss.</i>                                                 |        |
| <i>Meriden, Ct. A box, fr. Mrs. M. Chase,</i>                                                                                | 10 25  |
| <i>Middleboro', Ms. 1st par. two boxes and two barrels, fr. la. miss. so. and others, for Ojibwa miss. and G. T. Sproat,</i> | 27 44  |
| <i>New Berlin, N. Y. Paper, &amp;c. 22,05; a box, fr. la. miss. so. 38,23;</i>                                               | 60 28  |
| <i>New Haven, Ct. Books, fr. Prof. Olmsted, for Ceylon,</i>                                                                  | 44 00  |
| <i>New York City, Three boxes, fr. Colleg. R. D. ch. for Mr. Youngblood.</i>                                                 |        |
| <i>Niagara Falls, N. Y. Paper, fr. A. H. and A. Porter,</i>                                                                  | 100 00 |
| <i>Philadelphia, Pa. A box, fr. 1st Ind. ch. miss. so. for sch. at Odoville.</i>                                             |        |
| <i>Schenectady, N. Y. Cloth, fr. a friend,</i>                                                                               | 16 00  |
| <i>Sullivan, N. H. A box, fr. fem. cir. of ind.</i>                                                                          | 37 61  |

The following articles are respectfully solicited from Manufacturers and others.

Printing paper, writing paper, blank-books, quills, slates, etc., for the missions and mission-schools. Shoes, hats, blankets, sheets, pillow-cases, towels, shirts, socks, stockings, fulled-cloth, flannel, domestic cotton, etc.